THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. V. JULY, 1854. No. 7.

OPEN DOORS AND LOUD APPEALS FOR HELP.

To say nothing of our own great country, in which there are literally hundreds of places where the Society ought to have Missionaries among the Roman Catholic population that is increasing so fast by migration from foreign lands, the state of things abroad is wonderful.

What an open door in Canada, among the French and Irish papal population, and what a good work has been commenced among the former! An earnest appeal has just come to us from our friends, who are so nobly bearing the burden there, for more help. They must have it.

Our Missionary in Hayti says that ten times as much—a hundred times as much—ought to be done for that island. He is certainly right. There are people in this country to whom we would address some very earnest words on this subject if we could gain a hearing.

There are five countries south of Mexico which may be all covered by the term CENTRAL AMERICA, namely, Honduras, Guatemala, San Salvador, Nicaragua, and Costa Rica, for which it is high time that something should be done. We have been importuned to send a Missionary to the city of Nicaragua. There will soon be a line of "North American" colonies on the route of Californian travel across that country, which is becoming so much frequented. A door of usefulness is certainly opening there.

In the northern and eastern portions of South America the way has long been preparing for the entrance of God's Word. In New Granada the door is quite open, so far as acts of the Government can open it—unless the recent Revolution should close it, which we trust will not be the case. The door is not so open in Venezuela, yet it is not "shut." Whilst in Brazil we are more and more con-

vinced there is one of the finest fields in the papal world for the spread of the Truth. The observations and inquiries which our Missionary, Rev. J. C. Fletcher, who has been compelled by the health of his wife to quit Rio di Janeiro and return to this country for a season, was enabled to make during more than two years' residence, fully confirm all that we have from time to time published in this Magazine in regard to the practicability and desirableness of employing many laborers in that country.

The Governments in the Valley of the La Plata, it is known, are well disposed. This is decidedly true in relation to Uraguay, whose capital is Montevideo.

The countries of South America which are least open, are Chile, Peru, and Bolivia; but there *is* a work which can be done even there.

It is certainly time that the churches of this country should feel more interest in our Hemisphere, especially those portions of it which lie south of these United States. In Mexico, Cuba, and Porto Rico almost nothing can be done at present. It would seem that Rome, out of her deadly hatred of our "heretical country" and its institutions, is determined to defend her possessions there to the last against the Bible and the efforts of Bible Societies.

We are happy to be able to say that there is an unusual spirit of inquiry among the students in more than one of our Theological Seminaries, respecting the *duty* of going to South America to spread the Gospel—just as Mr. Williams has done. May the Saviour incline the hearts of many to go into that great field, portions of which are "already white unto the harvest."

As to Europe, there is no part of it in a more interesting or promising state than the Kingdom of Sardinia, especially the portion of it called Piedmont. There is a movement there which bids fair to become one of the most important which the world has seen since the XVIth century.

In France, the desire of the people for the Gospel is greater than ever before; and yet the hostility of Rome, as manifested by the priests and the government—especially the local authorities—to the advance of the Truth has never been so great during this century as at this present moment. We cannot believe that these obstacles will be permitted long to stand in the way. There is too much labor and prayer on the part of God's children in that land for the present state of things to continue a great while.

In Ireland and Belgium the door could hardly be more open

than it is. In some of the Papal parts of Germany, too, the way has been preparing for the entrance of the Truth.

It is an interesting fact, that the Board of this Society have been earnestly called on for the means to support a converted Hungarian Catholic Priest as a Missionary among the Hungarians, Wallacks, and others of the Romish and Greek Communions who are now living in such large numbers, either as exiles or as soldiers in Turkey, and many of them in or near Constantinople. The proposition has been kindly entertained by the Board, and will be acted on at their next meeting.

Reader! May we not well say that many doors are open, and that the calls for our help are becoming very urgent? Shall the Society not have the means to accomplish far more during the year on which we have just entered, than it did during the last? We thank God that it has steadily advanced every year from the first; we hope that the progress this year will be great and effective.

A COURAGEOUS MAN.

The Providence Journal states that General Barrundia, the Minister from Honduras, "framed the Constitution of Honduras, and was its first President. He also translated the Livingston Code. For his independence in some measure in which he offended the church, he was excommunicated by the pope. When the bull of excommunication arrived, he read it publicly in the square, and in the presence of a large concourse of people, including the chief dignitaries, civil and military, of the State, he rammed it into a cannon, and fired it in the direction of Rome. This, in a Catholic country, was an act of unusual boldness."

The times have indeed changed, since the days of the Emperor Henry IV. (of Germany) who stood in such a shivering plight at the gate of the insolent Gregory VII, the famous Hildebrand. All this has come from the glorious Reformation, which may be said to have commenced in earnest, what time Luther burned the Pope's bull outside the walls of Wittemburg. Certainly General Barrundia has acted as if he were more a son of Luther than of the Pope.

LETTER FROM THE EARL OF SHAFTESBURY.

Our readers will be pleased to see that the great meeting which

the Board convoked at the Tabernacle, on the 26th of January last, has awakened interest in England, and in the right quarter. The subjoined letter, from the Earl of Shaftesbury, is decided proof of this fact. Still more, the same distinguished nobleman referred, in the handsomest terms, to that meeting, at the recent Annual Meeting of the Protestant Alliance in London, at which he presided.

London, March 24, 1854.

Dear Sir,—In my own name, and in that of the Protestant Alliance, I may express the deep satisfaction we have all of us felt in the account of the great meeting held in New-York, and in the sentiments and language of the letter I have had the pleasure to receive from you.

The views of that meeting and our own do not, I think, differ by one hair's breadth. We entirely adopt the enlarged basis you propose; and we are ready to ask Religious Liberty for all men, to whatever nation or whatever creed they may belong.

Whether we should be justified, in present circumstances, in demanding of the Turkish Government a complete reversal of all their laws, both civil and religious, in respect of the people of their own faith and nation, may, I think, admit of a doubt. But there can be none as to our duty, and there is, I thank God, none as to the fact, in respect of the rights and privileges of both *Jews* and *Christians*.

The union of America with England in all these things, things of prime importance to the human race, is of incalculable value. May God make us to be ever of one mind and one heart for His service and glory!

Believe me,

Your very faithful and obt. servant,

Rev. Dr. Baird. Shaftesbury.

SPEECH OF THE REV. HOBART SEYMOUR AT THE ANNUAL MEETING OF THE BRITISH PROTESTANT ALLIANCE.

Among the many great meetings held in London during the month of May, none was more important than that of the Protestant Alliance. The Earl of Shaftesbury presided, many distinguished men were on the platform, and several of them addressed the meeting. It contributed much to the interest of the occasion, that the motion of Mr. Chambers, in the House of Commons, to have the monastic establishments of the kingdom visited by a Commission, in order to see whether there are any abbesses in any of them, had not long before been made in that body. As was to be expected,

this proposition has aroused, to the highest pitch, the indignation of of the Romish Hierarchy of the realm. It was on this subject that the Rev. Hobart Seymour, so well known from his book entitled: MORNINGS WITH THE JESUITS, made the speech which we submit entire, because of its immense importance. He began by reading the following resolutions:

"That this meeting would reiterate the convictions expressed in former years, that the support extended to the College of Maynooth from the national funds, is altogether opposed to Protestant principles, and to the wise policy of a Protestant State.

"That the thanks of this meeting are eminently due to those members of Parliament who have continued to urge with firmness the necessity for inquiry on the part of the Legislature into the conventual system, a firmness which is confidently relied on for perseverance in that arduous struggle.

"And, referring to a protest of certain Romish prelates and others, in which it is objected, that "inquiry implies a dishonoring suspicion," this meeting is anxious that "*suspicion*" should not be implied, but distinctly stated in the plainest terms.

"That the grounds for such suspicion are neither vague nor trivial, for in Romish writers of acknowledged reputation, convents are described as places "from which it is impossible to escape." In all Roman Catholic countries there are stringent provisions for their regulation; in this country they have enormously increased of late years, and numerous cases have occurred to show that their existence unregulated is wholly opposed to the first principles of English liberty.

"That this meeting therefore claims at the hands of the British Parliament, that it will not separate without deciding, by a searching inquiry—whether the present state of English convents is or is not that described by Alphonso Liguori, and what legislation is required for placing all such institutions under the direct control of British law."

He said: My lord, in meetings like the present, dealing with the subject of Maynooth and with conventual establishments, and Romanism in general, we very frequently hear of religious arguments, on religious grounds, addressed to religious persons. I am anxious, my lord, to depart from what may be ordinarily regarded as the rule on such occasions. I desire, if I may so express myself, to break new ground altogether, and proceed to my subject on different grounds, on different principles, and addressing myself to different classes of persons. There are many men of whom it may most justly be said, they are men of the world rather than men of religion. There are men of mind, of talent, of public spirit, and of private worth, who yet unhappily are not also men of religion. They are men who, perhaps, take little interest in the question of Romanism or Protestantism; they perhaps know little of the controversies between rival Churches, and care less; but still they are men who will go with as great an energy of mind and action as any among us to stay the march of crime and immorality in the land. I believe that these form the great mass of the family of England; and if we desire to act upon the Legislature of the country, we must bear in mind

that a very large portion, at least, of the Legislature is composed of men of the world, rather than men of religion. It may be well to place this question now before us upon such ground as will compel them, more or less, to take their place upon the great questions involved, by appealing to them on grounds that may not be purely religious, on the one hand, nor purely political on the other; but grounds that concern the comfort, the safety, the peace, and the purity of our social system. It has been remarked by many of our statesmen and politicians, that the calendar of crime in our Protestant England, and the standard of morality in our Protestant England, are of such a nature that we require new means and new measures to stay the inflooding of crime, and to check the deluge of immorality. An advantage has been taken of this by Romanists, on the one hand, and by those who think with Romanists on the other, to maintain that we ought to introduce into this country nunneries and convents, and monkeries and confessionals, and all the machinery of Romanism, on this ground, that inasmuch as the motives, and the principles and restraints which Protestantism has imposed upon crime and immorality have failed in this country, so we ought to introduce the motives and restraints, and machinery of Romanism, to carry out that which our own principles have failed to accomplish. Now, my lord, in dealing with this argument, I feel that the true method is simply a statement of facts. I believe that the true method is an inquiry into this—as to whether it be a fact that the motives and restraints of Romanism have succeeded in those countries wherein they have been tried—an inquiry into the fact as to whether nunneries, and convents, and monkeries, and confessionals, and the whole machinery of Romanism have succeeded in any country, where Romanism is the universal religion of the land—where they have an adequate staff of priests, or a sufficient ecclesiastical system, to carry it out—where all the laws of the land tend to give it efficiency, and where, therefore, they are tried under circumstances the most favorable for their full and efficient development. Now, my lord, it is simply a question as to whether the motives and restraints which Romanism has thus imposed, upon crime and immorality, have succeeded in Roman Catholic countries as efficiently as the restraints and motives which Protestantism has imposed have succeeded in our Protestant England. It is at once apparent that a question of this kind cannot be worked out on the mere guesses of travelers, or the mere suggestions of philanthropists, neither can it be carried out on the statements of the public press. It is, my lord, our happy lot to enjoy the noble and ennobling privilege of a free press. From my experience of other lands, a free press ever seems to me the strong right arm that protects our civil liberties. A free press is the broad shield that protects our religious freedom; and therefore we may well, considering the greatness of its advantages, bear with the few evils that attend it. But among these evils is this

—that by always exposing every crime, by dragging to light every iniquity that is perpetrated, the press of this country gives the appearance of a greater amount of criminality than really exists. For example, if a murder or any atrocious crime is perpetrated in this country, immediately the free press of the land seizes hold of the principal facts, portrays the crime in all its horrors, and demands public execration and public punishment. There is its first appearance. A few days afterwards a coroner's inquest is held, witnesses are examined, the whole subject is inquired into, and again the public press parades the whole narrative. There we have its second appearance. Some weeks perhaps roll by, and the ministers of justice seize the criminal, he is brought before the magistrates, then again witnesses are examined, the whole subject is entered into, and he is committed to prison to stand his trial. There is his third appearance. And afterwards, as the time of his trial comes round, he stands before God and his country, to be tried for the crime laid to his charge. There again, with all the high solemnities of the tribunals of our country, the whole subject is again debated and again reported; and there we have his fourth appearance. By the working therefore of the public press of England, crime seems multiplied throughout the land; that which was one crime is made to appear four crimes; and thus England is made to appear four times more criminal than it really is; while on the other hand, in continental nations, it is not one-tenth of the crimes committed that ever find admission into any form of the public press, and there seems to be infinitely less of crime than there really is. It is evident, therefore, my lord, that a question of this kind, which I have raised, must not be decided by either the guesses of travelers nor by the statements of the public press, but it must be worked out upon the strongest and most satisfactory evidence—evidence free from party and removed from prejudice. And this evidence is in existence, my lord. Every country in Europe at the present day has official or governmental returns—returns made to the respective Governments, of the amount of crime, and the amount of immorality in certain forms perpetrated throughout the whole country. During some years' traveling in foreign lands of late, I have succeeded in getting the official and governmental returns of every Roman Catholic country in Europe, and I propose, on the present occasion, as concisely as it may be done, to lay before the meeting, on the evidence of those official and governmental returns, the precise aspect of crime and immorality in all the countries of Europe, that we may be enabled to determine whether the restraints and motives that Romanism imposes upon crime and immorality have, or have not, proved more efficient than the restraints and motives of Protestantism in our native land. The returns were too large to bring to a meeting like the present, being some 15 or 20 folio volumes; but I have carefully examined them, and I am prepared to state, with great conciseness, the results.

By a return laid upon the table of the House of Commons last year we have the calendar of England on the subject of crime. By that return it appears, that in England, in the year 1851, there were committed on the charge of murder seventy-four persons. This was rather above the average, for the same parliamentary return gives the calendar of the preceding ten years. The total of persons committed on the charge of murder in those ten years gives a result of seventy-two in every year. Now, my lord, I will not dwell upon this number, beyond calling attention to the proportion it bears to the population. By the last census, we find the result to be, that there are four persons committed for murder in Protestant England for each million of the people. The convictions, however, are not more than a fourth of that number. We pass now to the sister island—to Ireland, a land governed by the same Sovereign, the same laws, the same institutions, and often by the same individuals; and yet in Ireland, owing to circumstances that perhaps we may differ respecting—perhaps blood or race may have something to do with it, or some mistaken sense of former wrongs or present oppressions—but whatever the cause be, it has left a result upon the national character of such a nature that good men may well weep, and angels veil their faces at the characters of blood, demonstrating in that country at least that the restraints and motives which Romanism imposes against crime have not proved quite so efficient as the motives and principles of Protestantism in our own land. By a return laid upon the table of the House of Commons, a few years since, running through a period of almost three years, it appears that nearly 700 persons were committed for murder in Ireland during that period, which number, divided among the three years, will give something above 230 committals in each year; and, taking the amount of population at the last Census, the result will be, that during those three years, in Ireland alone, there were forty-five committals for murder to each million of inhabitants. But, my lord, let us be just to Ireland. A change is passing over the spirit of that country, and from the very commencement of that change crime has begun to diminish. Last session there was laid upon the table of the House of Commons a return of all the committals for murder during the last seven years, amounting to 914, which gives 130 per annum, and compared with the amount of population at the last Census, giving precisely nineteen murders to each million. Let it be remembered, then, that in Protestant England there are only four murders to the million, and that in Roman Catholic Ireland, even in the best period of her existence, there are nineteen to the million, and that thus Roman Catholic Ireland is more than four times more criminal than Protestant England.

And now, my lord, I invite attention to Belgium—a Roman Catholic Country, in the same latitude with ourselves, and therefore under the same climatic influences; and in that country, I am bound to state from experience, that

we find more of the best spirit of Romanism, more of the piety, and religiousness of Romanism, than perhaps in any other part of Europe. Now, the calendar for Belgium has been drawn up by the Minister of the Interior, and presented to the King; and I have the list that was presented last year to his Majesty, containing, like our own parliamentary returns the number of persons committed for murder in ten years. The number of cases adjudged were 537, and of cases not yet adjudged 307, giving a total of 844—in other words, an average of eighty-four per annum, which, compared with the population of Belgium at the last Census—about four millions and a quarter—leads to a result of eighteen murders to each million. And now we pass from Belgium to France, where we are assisted in our inquiries on this subject by an able statistical work; but as this work was written and published thirty years ago, I thought it advisable to bring down my inquiries to the last possible period. I have, therefore, obtained the return presented by the present Minister of Justice in Paris to the Emperor Napoleon in the month of July last, and published by his authority. It appears from this return that the number of murders tried before the civil tribunals in France was 242; of assassinations, 269; of infanticide, 182; of poisoning, 47; of parricide, 32; and of military cases tried before the military tribunals an average of 217; giving a total of 1,089 cases of murder. Now this is a large number, but we are to remember that the population of France is considerable; and taking that population as it was given in the last census, which is in my possession, I find that the result is, that in France there are thirty-one committals for murder to each million of the population. But we pass from France into Austria. Here we have an empire of great extent and great military power; we have all the details respecting crime, drawn up for the Government by an imperial commission, on imperial authority, and with imperial powers; the secretary of that commission has, in two volumes, published all the results, and I purchased his book in Vienna during the last summer. It appears from that book, containing the last five year's returns, that the number are: of murders tried before the civil tribunals, 770; of cases of infanticide so tried, 124; and of similar cases tried before the military tribunals, 431; making a total of 1,325. Comparing this number with the population, we find that there are committed in Austria, for murder, an average each year of thirty-six persons to each million. We pass from Austria to the kingdom of Bavaria, another country essentially Roman Catholic, and governed altogether upon Roman Catholic principles. It appears that in Bavaria, on an average of five years, there were a total of 1,554 cases—murder, 1,083; poisoning, 51; infanticide, 420—giving an average of 311 per annum, or (according to the last census,) 68 persons for every million of the population; but striking out all the homicides, because these are not specifically stated to be murders, the number will be thirty to every million.

I pass, with your permission, into Italy—into that country where there are popes, and cardinals, and prelates, and bishops, and priests, and monks, and nuns, in abundance,—and where, if all the machinery of Rome is capable of restraining crime, it surely may be expected that we should find a perfect paradise as to the criminal calendar; but, my lord, on this subject I have the returns contained in the well-known German work of Mittermeyer, and also the returns given by a person whose name is familiar to your lordship, and many others—I mean Dr. Bowring—whom the Government sent to Rome for the purpose of obtaining Italian statistics. He made the return to the Government in London, and my Lord Palmerston has laid it on the table of the House of Commons, and from these sources I have obtained the results which are now to be detailed. Taking first the kingdom of Sardinia, I find that in seven years there were 712 cases of murder, giving an average of 101 per annum; and, taking the population of Sardinia by the last census, precisely twenty murders to each million. Passing from Sardinia into the Venetian and Milanese provinces, I have the returns for two years, which give precisely 450 cases of murder, or 225 per annum, and the enormous result of something like 45 cases of murder to each million of the population. And passing from Lombardy into Tuscany, of which we have heard so much of late years of its freedom from crime, and its being a perfect paradise restored to our world again, I find from the returns presented to the House of Commons, that in a period of nine years there were 757 cases of murder, averaging 84 per annum; and remembering that the population of Tuscany, according to the last census, is something like two millions of souls, we have something like 42 murders in each million. From Tuscany we proceed to the Papal States, where everything, my lord, is wrapped in that kind of mystery and misty cloudiness which render it absolutely impossible for a precise and accurate statician to come to any very definite results; but we have the report of Dr. Bowring, and to that report I refer as my authority for the statement I now make. He states that in the prisons of Rome, in the year in which he was there, namely, 1832, there were imprisoned for murder in the Papal States no less than 580 persons, and in addition to these, about 60 more in two other principalities, making a total of 640 cases of murder at that period. Now, no doubt a large portion of those are men who are undergoing the penalty of imprisonment for the crime of murder; yet, as near as I am able to make the calculation, the result is, that in the Papal States there are about 300 murders committed per annum; and considering that by the last census the whole population of Rome and all the Papal States is somewhere about three millions (I omit little details, for conciseness) we have the result, that in the Papal States the number of murders yearly perpetrated is at the rate of about 100 in each million of the population. I pass now to the kingdoms of Naples

and Sicily; and I commence with Sicily. The total murders there in one year was 176; the average of many years is 178; and considering that the population of Sicily is under two millions, we have as the result, that there are in Sicily about 90 murders to each million of the population. And if we pass from Sicily to the kingdom of Naples, we arrive at results of so appalling a nature that I fear to give anything like a calculation, without reading the criminal calendar itself. I have transcribed the criminal calendar of Naples, and it is as follows:—In one year, parricide, 5 cases; murder of husbands by wives, or wives by husbands, 37; murder of other relations, 41; infanticide, 15; poisoning, 5; premeditated murder, 134; intentional homicide, 663; assassinations, 89; murder combined with robbery, 71; combined with adultery, 1; giving a total, in a population of five million souls, of 1,045 cases; besides 717 persons stabbed, wounded, or shot in one form or another. This gives about 200 cases to each million of the population.

"Now having gone through these details of the Roman Catholic kingdoms in Europe, and especially of Italy, that land of popes, bishops, priests, and cardinals, where the machinery of Romanism and of the whole conventual system is in full development, we find, taking all the kingdoms together, that we have about seventy-five cases of murder to each million of the population. In Italy alone we find that there is literally perpetrated such an amount of murder, that the actual number of persons killed every year in cold blood is greater than the number of men that have fallen in some of the most terrific struggles on the modern battle-fields of Europe. But it will be said in reply to all this, that the contrast arises from the effects of bad, vicious, and defective laws and institutions in Roman Catholic countries. I assent to this in a measure. I do believe that our own free and noble institutions, our wise and equitable laws, our civil and religious liberty, our noble principle of self-government, combined with our Protestant principles, do tend to the moral well-being and advancement of society; and I do believe, that the iron despotism, the absolute sovereignty, the military governments of the Continent, that, with gauntletted hands, shatter the printing-press, or hold it in chains,—that the sacerdotal system, which forges churches like the Procrustean bed, requiring that every man should lie on it, whatever his stature, that his head and feet even should be chopped off in order that he might fit it—I do believe that all these things lead to that amount of crime in Roman Catholic countries, to which I have alluded. But still I ask —and I think it an awkward question for some gentlemen to answer—how comes it to pass that we have those wise equitable laws in Protestant countries, and those bad and vicious laws in Roman Catholic countries? May it not be inferred that there is something in the system of Romanism that leads to such results? The truth is, that in Roman Catholic countries the Catholic priesthood have too preponderating an influence in the work of legis-

lation. It is thought that the priesthood have the power of keeping the people in submission, and they, on this account, are allowed a predominant influence in the work of legislation. Ecclesiastical legislators are liable to this defect in every country, that they legislate for the clergy of the Church and not for the people. The consequence is, that in Roman Catholic countries the priesthood are occupied with such legislation, instead of devising measures to restrain criminality among the people. But, my lord, the principles of the Church of Rome, when carried out, themselves tend to produce such results. Let me illustrate what I mean, by referring to the crime of murder. Protestants and Catholics agree as to the enormity of the crime, and the final state of the murderer if he dies unrepentant; but we are wide as the poles asunder in our views respecting the murdered man. That which makes murder so dark and hideous to the Protestant, is, that it sends an immortal spirit to its last account, perhaps unprepared and unbidden; for we believe there is no moral amelioration in the grave—this makes it in our eyes the crime of a fiend, who would destroy both body and soul. But with the Catholics of Rome, this is not so. In their opinion, there is a power of change in the grave, and it is in the power of the Saviour of the murdered man to release him from his sufferings. It is held that by masses, which can be purchased, like any other commodity, in the market, you can relieve the soul from purgatory, so that the murderer, instead of regarding his victim as going to his eternal destiny, may think that he has friends enough to pray him out of purgatory, and resolve, perhaps, that if they should neglect that duty, he himself might some day perform it. And, my lord, this can be done in Roman Catholic countries for a sum so small that it will make men marvel to hear it stated. I was myself in the city of Rome, visiting the Church of Santa Croce de Gerusalemme, and I found there an official notice that on a certain day, the third Sunday in Lent, it was the privilege of a mass said on that day in that Church, that it would release any soul, for whom it was offered, from purgatory. I attended to witness the celebration, and found a stream of people entering the sacristy. I saw there a monk before his counter, and as each person entered he mentioned the name of a friend whose soul was in purgatory, and immediately demanded the mass of that day to release him. The priest immediately met the demand, and a sum amounting to about 1s. 8d., British currency, was immediately paid, and the soul supposed to be released from purgatory.

Last autumn twelve months, I was again in the north of Italy, and a circumstance occurred in my own experience which I shall mention. I went to Varallo, where there is a *sacro monte*, in order to witness the prilgrimages made to the shrine of the blessed Virgin on the Feast of the Assumption. On that occasion, I observed in the middle of the chapel an office, over which was posted the notice that the money was received there for the payment of the

masses to take the souls out of purgatory on that day. I saw the people pay their money, and obtain a receipt for the same; and I determined to put the matter to the test myself. I accordingly entered the office, and assuming the manner of an Italian as well as I could, which was not well, I expressed a wish to release the soul of my friend who was in purgatory. The official courteously produced a large book, in which he requested me to insert my name. It was inserted, I then asked how much I was to pay. He replied; and I paid the money—a sum equal to about two francs, or 1s. 8d. He then asked me the name of my friend who was in purgatory, and immediately handed me another book, the altar book, in which was entered the name of every person to be got out of purgatory on that day. The priest in the middle of the mass repeats those names, and thus releases the souls. He said it was important that I should write the name myself, that there might be no mistake. I felt that I had the matter in my own hands, and I immediately thought my course would be to mention the name of some one that I knew was not in purgatory, and accordingly I deliberately wrote my own name as Hobart Seymour, thinking at the time, that as they pledged to take me out of purgatory upon that day, they had done better to have been sure that they had got me in first. The official made his bow in the most courteous manner, as if all was ended; but I was not to be handled in that way, so I requested that he would be so kind as to give me a formal receipt for the sum. He took out a form, with a fine picture on it, begged me to write my name on it, to be sure it was correct, put the date of the month to it, and signed it with his own name; and, my lord, there is the receipt I received. [The speaker here handed the receipt to the Chairman.]

I have occupied much of the time of this meeting; but I have confined myself entirely to facts. If time had permitted, I proposed leading you through the question of immorality, to show you that in that respect every Roman Catholic country in Europe is infinitely worse than in the crime of murder; but as I am not anxious to trespass upon your time, I shall say but few words upon that subject. It is so far delicate that it requires to be delicately handled; but one word shall not fall from me that will offend the most delicate mind present, and I would therefore entreat the earnest attention of the female portion of this auditory, and they may learn to what a depth of immorality and vice this country would be plunged in if we restored the nunneries, and convents, and monkeries among us. By the returns laid before Parliament, it appears that the amount of illegitimate births in the city of London is four per cent; on looking at the returns for Paris, we find that the result is thirty-three per cent. On passing over to Brussels, the return is thirty-six per cent. On passing to Munich, the return is twenty-five per cent; and in Vienna, it is fifty-one per cent. I might carry on the same process of inquiry to every city of Europe, and the result would show

that the amount of immorality, as manifested by illegitimate births, is a hundred-fold greater in some Roman Catholic parts of Europe, than in any part of our Protestant England. I would place the matter simply upon the result. In London, where there is more temptation than anywhere else, and where they are only four per cent. in Paris they are thirty-three per cent. and in Vienna, fifty-one per cent. And if we pass down to the states of Italy, to Rome itself, the city of popes, cardinals, archbishops, bishops, priests, monks, and nuns—in that city there are no returns. But, my lord, they could hardly be expected to give returns of the number of illegitimate births in so ecclesiastical a city as Rome! It appears, however, by Dr. Bowring's returns, that the number of births in Rome, is four thousand three hundred and odd per annum; and it appears from the returns of Mittermeyer, that the number of foundlings in the different foundling institutions in Rome, during a period of ten years, gives a return of 3,160 per annum. All this, my lord, may speak well for the kindliness and the charity of the monks and nuns of Rome; but certainly it speaks very strongly of the immorality of Rome, or declares that if the mothers be married mothers, they are the most unnatural mothers in the world. My lord, I have trespassed so long upon the time of this meeting, that I shall not longer occupy your attention, but thank you for the attention with which you have heard me.

AUNT NANCY, THE OLD BAPTIST.

There is living in one of the largest of our Western cities, an aged colored woman, who has long been confined to her bed by disease that yields to no art of the physician. This old daughter of Africa, though a slave in her younger years, and has lived all her life in the midst of slavery, is an humble, simple-hearted believer in the Saviour. Though unable to read, she has, through the oral instruction which she has enjoyed, attained to very clear and entirely evangelical views of the plan of salvation, and her memory is well stored with the texts and passages of the Bible in which the great things of the Gospel are set forth. She is a cheerful Christian.

Aunt Nancy, we are happy to say, is well looked after by Christian friends, and every want is carefully supplied. Some of the best Christian ladies of the city often visit her, and read to her the Word of God, and greatly enjoy her pious and instructive conversation. Some time since, two or three Roman Catholic nuns, of whom there is a considerable number in a convent in the place, commenced visiting old Aunt Nancy, with the view of bringing her, if possible, into the fold

of Rome. With great earnestness they set before her the claims of Holy Mother Church, and urged her to receive the doctrines, and submit to the ceremonies of that church. The reply of the old woman was striking. It was this: "I know nothing about your religion, but I know that I am a poor sinner, and cannot save myself, and can be saved only on the merits of my Saviour, the Lord Jesus Christ. I have put my trust in Him, and I believe that He will save me. The fact is, Aunt Nancy is nothing but an old Baptist, and has been nothing else all her life, and if she were to receive your religion, how would she *pear* if she were to come up to heaven with *two faces* on? No, Aunt Nancy is nothing but an old Baptist."

To a lady who sometimes accompanied the nuns, and who was once a Protestant, but is now a zealous Roman Catholic, Aunt Nancy said: "Now, Missus, you want me to join your religion, and give up my own. Aunt Nancy is a poor ignorant woman, and cannot read. But you, Missus, can, and I want you to get a Bible and read what the Lord Jesus Christ says: 'Except a man be born again he cannot see the Kingdom of heaven.' You will find it there! Yes, you will find it there. Now, Missus, remember what the Saviour says: 'You must be born again.' You talk about your Church, but no Church can save you, unless you be born again. Remember that, Missus." And so earnestly did this poor old colored woman, who had been taught by the Spirit, through God's precious Word, the way of life, talk to them that they wept, and when they rose up to leave her, they begged old Aunt Nancy to pray for them.

Reader, Aunt Nancy is right in holding on to the good old Gospel which she first learned in Kentucky. She would make a poor exchange to give up her simple faith in the Saviour's merits for all that Rome can give her, in the shape of penances, the intercession of the Virgin Mary and the other saints, the absolution of the priests, etc. etc. Yes, Aunt Nancy may be nothing but an "old Baptist," and yet she is far better in our opinion than if she were to become an "old Roman Catholic." Reader, do you not think so too?

ROME AT HER OLD WORK.

Any one who has ever seen the town of York, in Pennsylvania, would be disposed to think it about as quiet a borough as can be found in that State. It is the seat of Justice for the rich and pleasant

county of the same name. A large portion of the inhabitants are of Germanic origin. But this same quiet little town has been agitated withinthe last few years with one long and sharp controversy in the newspapers, between a Romish priest and a Presbyterian minister, (occasioned by a sermon of a very worthy agent of this Society,) and two Bible burnings. The former of these Biblical conflagrations took place about two years ago; the latter a few months since. The facts relating to the recent case are set forth in a statement made at a meeting of the Executive Committe of the York County Bible Society, held April 3d, by the Rev. S. Oswold, the Treasurer of the Society. It is as follows:

"BRETHREN:—As your fellow-laborer in scattering broadcast among men the pure and unadulterated word of God, so that it may prove to be 'a lamp to their feet and a light to their path,' and as your humble servant into whose hands you have committed the funds and Bibles belonging to the Society, and upon whom you have likewise conferred the privilege of donating Bibles to whomsoever he may think worthy, I address myself to you, dear brethren, with the view of bringing before you a case of much interest, one which will go very far to show the necessity there exists for those who are desirous of seeing the light of God's Word shine forth unclouded, to labor in this cause more diligently, to pray more earnestly, and to give more liberally, so that the enemy of light and truth, lurking in our midst, may be unmasked, and his true character seen and understood by all men.

"The case to which I refer is as follows: Some few weeks ago I was informed by a good Christian brother, who is deeply interested in the cause of Christ, that the German Roman Catholic priest of this place had burnt the Bible belonging to a poor Cataolic family, and requested that if the old lady called on me for another, I should give her one. I requested that he should send her to me as soon as possible and I would attend to her. A few days after she came: I inquired whether it was a fact that the priest burnt their Bible? She said it was, but that she had perhaps better not say much about it—however, as I wished to know all, she would tell me; and she went on to state, that they are very poor, that her husband was sickly and had been confined to the house all winter, that he had a Bible, and that during the tedious hours of his sickness he enjoyed himself very much in the reading of God's Word, for she thought it was the Word of God, whether published by Catholics or Protestants. She further stated that on a certain day the priest called to see her sick husband, and seeing the Bible on the bed, picked it up and inquired what they were doing with that book, and saying that it was not a fit book for them to read, he threw it into the fire. This poor

woman said further that she thought it was a good book, and that she would like to have another, that she could not read herself, but that her husband was a good reader, and that he was fond of reading it. I gave her a Bible after writing in it as follows:—"*Loaned to Gregory Berger, by the Pennsylvania Bible Society, Feb.* 24, 1854;" and I told her that the Bible was loaned to her as long as she and her husband lived, and all I asked of her was, that if the priest burns it, she would let me know it. I think she promised that she would; at all events she said that she would take care that the priest should not get it into his hands. He did however get it into his hands, and in a few weeks after the above promise was made, the Bible loaned to Berger, together with the following letter, [printed just as written] which was sent to me by the priest.

York, March 19th, 1854.

Sir,—I send you back the Bible you loaned to Gregory Berger. The reason I do so is, because that book is against Christianity itself.—I pray, You shall not judge me as opposed to the reading of Bible, sopposed that, what pretends to be the bible, is realy the bible. But that book which I send to You is party adulterated, partly interpolated, partly mutilated in those parts of it, which you and your follows and mastors can not and could not onderstand, or which are opposed to that what you call faith.

I ask you therefore that you would spare Yourself the trouble of loaning books of that kind to people of my congregation. If I should find more such bibles I would them not send back, but I would burn them for they are worth it.

Respectfully

Francis Joseph Wachter,

Pastor of St. Mary's Rom. Catholic Church.

After the reading of this statement, the following preamble and resolutions were adopted, and ordered to be signed by the President and Secretary, and published in the newspapers of the place.

Whereas the Bible has been twice burned, in this place, within the last two years by the Papists; and *whereas* this recent act of sacrilege was perpetrated by a Roman priest, of Austrian birth and recent immigration, we feel, as Christians and friends of the Word of God, that it is our imperative duty respectfully to express our views of such outrages committed against the religious feelings of this community; therefore,

Resolved, That we do not only consider the act of burning the Word of God, and the Priest's avowal to repeat the act, as blasphemous, but hereby declare that as *Christians and American citizens*, we will no longer passively submit to such outrages against Christian morality, and the fundamental principles of our free American Institutions.

Resolved, That the above statement of facts calls upon the friends of the Bible for increased devotion to, and greater diligence in, the noble work of circulating the Holy Scriptures without note or comment; and therefore we will endeavor to furnish to every man, woman, and child in this town and county, a copy of God's Word, in the language in which it can be read, notwithstanding the opposition and threats of a Bible-burning papal priesthood.

SAMUEL SMALL, *President.*

S. OSWALD, *Sec. pro. tem.*

GAULT'S "POPERY THE MAN OF SIN."

We have already announced that the Board have just published this admirable volume of 450 pages. An advertisement, on the third page of the cover of this number of our magazine sets forth the terms on which it is sold. We desire to see this work receive a wide circulation. It is one of the very best books, for popular use, on the Papal controversy—or rather, on the *Romish Church*—in the English language. Our readers will be able to form some idea of the vigorous style in which it is written from the Preface of the volume, which we here subjoin:

"Various circumstances, to which it is unnecessary more particularly to advert, have hitherto delayed the publication of the following Essay. Since it was composed, events of no ordinary interest and importance have transpired in the religious world. Did not the author wish to produce as concise a work as possible, he might greatly enlarge the bulk of the present volume, by notes and an appendix; but he deems it better to allow the Essay to go forth to the public in the form in which it was adjudicated upon. Should there be a demand for another edition, he may then feel warranted in adding much matter that may render it more worthy of a permanent place in our controversial literature. It would have been an easy task to have made it more profound; but it appears to the author that, in the crisis to which we have now arrived, the call is loudest not for books for the learned, but for the masses—books which will stimulate inquiry, and which, without pandering to a false taste for what is frivolous, shall whet the popular appetite, and induce a relish for the more ponderous works on the Romish controversy, in which our libraries abound. It is most manifest that a great battle cannot be fought by the officers alone. The private soldiers must be thoroughly disciplined in the tactics both of the defence and attack; and so it is with the Protestant army, with which the assaults of Romanism are to be repelled, and the battlements of Romanism levelled to

the ground. Thousands and tens of thousands of enlightened and valiant soldiers of the cross must be trained, so that they may be directed upon any point in which the foe is most vulnerable—upon any breach where an opening presents itself, whereby the strongholds of Popery may be reached, and its citadel destroyed. (2 Sam. x. 12.)

"During these last four years, events have followed each other with a startling rapidity. It was fondly anticipated by many, that the revolutionary outbreaks of 1848, throughout the continent of Europe, would be followed by the complete discomfiture of civil and ecclesiastical despotism. Subsequent years have proved that such anticipations were at least premature. Everywhere we see decided evidences of a fearful reaction. In avoiding the quicksands of anarchy, not only the princes, but the nations, have rushed upon the rocks of a dreary and irresponsible tyranny. The Pope has been restored, and now he is ruled by the Jesuits, whilst his tottering throne is propped up by the bayonets, not of Republican, but of Imperial France. The priests have, in some measure, recovered from the alarm they felt when the storm of revolution was raging, and learning no salutary lesson from the past, are still practising the wiles by which former revolutions were hastened. Covenants are violated, constitutions cast to the winds, the press silenced or bribed, the right of free discussion denied, the Bible prohibited wherever the power of Popery prevails, and hosts of iron-clad warriors marched over the prostrate ranks of the advocates of civil and religious liberty. The same desperate game is being played over again, and the Bishop of Rome stakes the fortunes of his Church upon the success of a policy which has heretofore failed, and whose failure must be more signal in the time to come. Let Protestants be but firm—let them "Search the Scriptures," (John v. 39,) not for the purpose of disputation, but to find in them Christ and eternal life. Let them go forth, holding up to every dark Popish family at home, and every Popish nation abroad, the light of the glorious Gospel; and ere many years have elapsed they will be rewarded for all their patience and for all their pains. The momentum that will carry the truth into the interior of the Vatican will not be expended until it has borne the standard of the Bible into every land. The fall of Babylon will be the elevation of the world; and the termination of the long night of Romish error, superstition, and crime, will be the dawning of the millenial day, when the earth shall enjoy one grand and universal jubilee." (Rev. xx. 1–4.)

MODERN INFIDELITY.

The following is extracted from an article in *Blackwood's Magazine*:—We should like to see in some of the modern periodicals devoted to the

destruction of the Christian religion, a fair, four-square review of the "New Testament of our Lord and Saviour Jesus Christ."

"If the gospel, so called by the Christian, is not the wisdom of God, and the power of God, unto salvation, it would be quite as easy to prove it in a bold, manly, and scholar-like review of the book its believers rely on, as by petty, half-and-half, true and false, philosophical essays in the newspapers and quarterlies. The time was when infidelity had a bold front and a foeman's steel. It marched up to the strongholds of Christianity, and struck at the heart of the system. True, it made a failure of it; but the world is wiser now than it was then; and 'progress' is the watch-word of the infidel party in this country and abroad. Why, then, do we have to track the enemy as you would an Indian through the forest, who fears to leave a footprint, lest you should run him down? Why must you tie him to a definition, and then force him to explain himself, before he will admit that he is the opposer of Revelation? Why does he contend that he believes Paul was inspired, and then confess that he believes Milton and Tom Moore were inspired also? Why does he insist that he believes in God, and then say that everything that is good is God, and he believes in all alike? Why does he profess to believe in the New Testament, and then pretend to tell you what is true and what is false in its pages? Why do they admit the Old Testament to be from God, and then call it a 'Hebrew reservoir of all possible inconsistencies?' Why do they lay the slightest claim to faith in Christianity, and then discuss the question whether Jesus was mistaken, or His evangelists have misrepresented Him in the reports of his lectures?

"All this, and more, we are free to charge upon the modern opponents of Christianity, and in this we have reason to complain that the enemy does not show his colors, and stand up to the fight. The evidences of Christianity have been luminously set forth by various writers in the last and present generations, so that in a fair field the infidel would have small chance of a successful stand. Instead of meeting him there, we see him sneaking into the reviews, magazines and newspapers, under the cover of "progress," "reform" and independant criticism, making a dig under the fifth rib of Religion as he says, 'Art thou well, my brother?'"

A HORSE-WHIPPING CASE—REV. MR. BRADY, A ROMISH PRIEST.

Americans who have known little of the practical workings of the Roman Catholic System, are often slow to believe the testimony even of the most reliable witnesses, touching the *cruelties* it inflicts

upon its subjects; and the TYRANNY and HEARTLESSNESS, which distinguish many of its priesthood. But the multitude of Romanists now in our land, and the great number of priests who have been imported to us from Ireland, and other foreign countries lately, and especially the manner in which they have entered upon their work, will probably open the eyes of our Protestant citizens to the truth, and convince them before long, that Romanism, if dominant, would soon accustom them, among other things, to the horse-whip at the hands of the parish priest. Several cases have come to our knowledge, in which the parish priest has thought it proper to enforce his sentiments and desires on his subjects by *physical* rather than *moral* suasion. And to this end the horse-whip has been used freely, and with—what to Americans, who looked on, seemed strange—little or no resistance. But the application was effectual for the time being, and for the end sought. The priest triumphed, and having gained the victory, none had the daring to call him to an account afterwards—possibly through fear of an additional and more severe drubbing, if it were attempted.

But Mr. Brady, the Roman Catholic priest at Port Jervis, in Orange County, of this State, who a few months ago sought to impress his notions on his people by the use of the horse-whip, was not so fortunate in the matter of escaping from justice, as some of his fellow priests have been. He was indiscriminate in dealing out his blows, and some of them fell on a Mr. Daniel B. Brown, who soon after caused his Reverence to be arrested. Mr. Brady was tried before the appropriate Court of the County, on a charge of assault and battery, and though great efforts were made to secure his acquittal, he was not allowed to escape; he was found guilty, and fined eighty dollars.

Whether this fine was what it should have been, we do not presume to say. We take it however that the Court, having knowledge of the parties, aimed to secure the great ends of justice, and also the prevalence of good order hereafter; and from the rebuke which was administered to the Priest, and the lessons which the trial and decision are adapted to administer, we look for happy results. Romanists may learn their rights and the rights of the Priesthood also. And Mr. Brady will probably be slow to take up his horse-whip again in order to reduce his subjects to obedience, at least if there is any danger of his hitting an American, as he deals out his blows. Will not Protestants see, in these acts of violence, these instances of

tyranny, of horse-whipping of men by Romish Priests, that the spirit of Romanism is not the spirit of the religion of the Gospel? We trust that Protestants in America will soon, and before it is too late, give their attention to it, and study and understand this peculiar system —Romanism.

The Home Field.

OUR OWN OPERATIONS.

The reports of our laborers in the various portions of the Home Field were filled last month, as usual, with the details of visits made, conversations held, discourses delivered, Sunday-schools and Bible-classes conducted, Bibles and tracts delivered, etc. but contained few cases which demand special notice. The work which they pursue is a quiet sowing of the seed of the good Word in many hearts, in the confidant expectation that, through God's blessing, it will produce, in due time, "some thirty, some sixty, and some a hundred fold."

A LETTER FROM A CONVERTED ROMANIST.

The following letter from a converted Romanist will be read with much interest. The writer and his wife are members of a Presbyterian Church in one of our large sea-board cities. His children are members of the Sabbath-school. It is not often that one sees a more happy or a more intelligent family. The father, who drew up the narrative which we submit, though a hard-working man, has read much, and writes remarkably well. We have made a few verbal changes in his communication, the most essential of which soften down somewhat the indignant terms which he employs against Rome and her priesthood. The reader may depend upon the truthfulness of the statement. We suppress the name of the writer, as well as of the place where he resides, only from considerations of prudence.

* * * * * 29th May, 1854.

"Dear Sir;—I beg leave to give a plain, simple, unvarnished statement; not the diction of another with my sanction, but solely my own. I possess a combination of facts which would be too tedious to mention, or even read;

but to be as concise as I can, I will limit my statement to a few cases, both as regards occurrences and my objections to the religion I renounced.

"How can a man believe in a nonentity? How can he believe against his senses? He cannot; and will not. He may assert that he does, but I disbelieve him; his will would like to do so, but his judgment and conscience reject the intrusion. It is just so with all the mysteries of Popery. Votaries would force themselves to believe against their consciences, but cannot. And as a proof that they cannot, I beg to draw the attention of those who may chance to read this communication. See if it is not a fact, that no intelligent Romanists—none that I have ever known—go, (as you will see in Protestant Churches, rich and poor,) and partake of the Lord's Supper. And why not? Because they, as was the case with myself, do not believe in Transubstantiation, nor in Confession, nor in Indulgences, nor in the other fooleries of the Romish Church. It is impossible that they should believe them. Reason and conscience and the Bible reject them, and condemn them too. And consequently it only wants zealous missionaries and sincere ministers to set forth the truth as it is in the Bible, and I verily believe that a total change from vice, and sin, and darkness will be the result. Oh! that I had the ability of Demosthenes, to thunder the plain simple truths of the Gospel in the ears of my poor benighted countrymen, to enable them to shake off the shackles which hold them in bondage; I would do it sincerely, truly, and with a heart full of sympathy and compassion for them.

"As I have been the victim of Romanism, through direct and indirect agencies, I beg to say a few words. I would like to forget all, but I cannot. As in the case of old sores, though healed up, the scars and marks remain, yes, and will until I will drop into the grave—I can never lose all remembrance of Rome and her errors. Yet I love my countrymen and pity them, for I know they are the dupes of designing men. But to continue:—as I was the victim, I would like to expose villainy wherever it exists. More than two years ago I renounced popery altogether, and did so publicly as well as privately. I spoke of it to all my friends and acquaintances, whose wrath was immediately aroused against me, through whose malice, with the aid of a priest of the Mother Church, I suffered sorely. I suffered in property, in mind, by abuse, by violence, which made me delirious. I lost the custom in my little store, near where I now live. I had then to go to work in the Navy-Yard, though never accustomed to manual labor. Yet any thing sooner than see my dear little ones in want. Oh, then, (I shall never forget it,) and not until then, when the fiends of Rome were let loose on me, did vengeance befall me. It is true—you could see my demoralized, cruel, demon-like countrymen in their true color, and particularly when on the change of Commodores, we got a Papist for a Protestant, then you could have seen, as it were, fresh devilishness infused into them.

Well, when they were tired of their united villainy, things took another turn, and I was offered the place of a helper in the Roman Catholic school, through a namesake of mine, the Rev. Mr. * * * *; but I refused it, stating my reasons, and of course was then pronounced a heretic, and doomed to eternal destruction. I am sorry I cannot be more in converse with my countrymen, if I could not convert them I would at least make bad Romanists of them.

"I will state a few facts more. About three years ago my wife was in the habit of going to Mass, in the morning, throughout Lent. One morning when Mass was over, and as the Priest was going out of the door he was accosted by a poor emaciated looking woman, whose eyes were red through disease, want and cold, and who told him that she took no drink, that she even had been a teetotaler for years, as he accused her of taking drink. Yet the priest (who is now no more) told her: 'get away you red-eyed ———,' and instead of bread she received a stone. Oh what an impression that made on me when my wife told me of it. Here is another case of glaring roguery, which I will tell in a short way. About twelve months ago my sister-in-law sent a bank order to a Father * * * * in ———, (England,) to send out her five children; but whose acknowledgment, though she wrote three or four times, she could never receive, until I compelled her to write to the Protestant clergyman there, whose answer she immediately received, and who by some hard work had to get the money of the Priest, and sent over her children. And yet she clings to the Romanists; and when her children came, she, I am sure, (through the advice of one of the Romish Priests in New-York, with whom she stopped a short time before her children's landing—lest that I might convert them,)—left * * * * and went to * * * *. And well may they be in dread, for I never met a Romanist whose confidence in the priests I could not lessen.

"I must not forget, however, to say through whose agency I was converted. Although for some time previously I had protested against Romanism, yet I was only in a transition-state, I would not be a Romanist, yet joining no church, and probably would not have joined up to this time had not the hand of Providence led the Rev. Mr. * * * *, on his missionary tour, to my house; at which time I was in a delicate state of health. He spoke to me of the Gospel; warned me in my sickness of the danger in which my soul was; and after asking permission to call again, (which was granted,) he left. Calling at the time which he had named, he again spoke of the Bible, of its truths and Christ, and His redemption. When he left he promised to call again, which he did, when I promised him that I would, with God's help, become a Christian, which I hope I did with all my family, wife and five children, for whom I am even more concerned than for myself. But thank God, that I am rid of the Church that is drunk with the blood of

the saints, and in whose history I am pretty well read. When first I read the life of Luther and studied it, it made an impression on me which was not easily shaken. So did that of Knox and Huss, whose thunderings and daring against Rome I admired. Besides, the government situation I held for years, gave me an opportunity of having a full view of the priests in Ireland and their work, they are the curse of my fair native land.

"For our Faith, our Freedom, our fair renown,
As our children's dower, we will hand down;
Not a jot will we yield to smile or frown,
Still less to a slavish fear."

FREEDOM OF SPEECH: HOW TO DO GOOD TO ROMAN CATHOLICS.

It is not to be disguised that there is a great and growing excitement among the people of our country, especially among the masses in our large cities and towns. This is true of many of the villages in the eastern, middle, and portions of the western States. The feeling is fast becoming one of irritation and even exasperation. It is arraying our fellow-citizens of American birth and Protestant Faith, and the population of foreign origin, especially those of the Romish Church, against each other to a degree which threatens to be productive of evils, which ought, and if possible, must be avoided.

That there would be such a state of things had long been foreseen by many intelligent and patriotic men. Nor is it difficult either to ascertain or to state the reasons of their anticipations, and the causes of the movement which is now so visible.

1. In the first place, Romanism has rapidly increased among us during the last quarter of a century, through immigration, so that its followers instead of being a few hundred thousands are now some three millions; its priests nearly 1600; its churches more than 1700; its male and female seminaries and colleges more than 100; its Bishops 32; and its Archbishops 7, with two Vicars-general. With this increase of numbers there has been, as might have been expected, a corresponding increase of energy of action, boldness of plan, and arrogance of claim. One of the first developments of the new spirit which breathes through the Church of Rome in this country, was seen in the attempts which were everywhere and simultaneously made some twenty or twenty-five years ago, to make her own people

submit their necks more completely to her yoke. They were required to give up to their Bishops the title-deeds of their churches, and all other ecclesiastical property—priests' houses, school-houses, seminaries, colleges, cemeteries and hospitals. Archbishop Hughes has had the honor of being the author of *this* part of the great movement to centralize, invigorate, and expand the Church of Rome in our great country. And although this movement provoked no little opposition on the part of not a few of the best men in her ranks, yet it must be acknowledged that Rome has, with a few honorable exceptions, everywhere triumphed. The millions of dollars which are invested in the various species of property just mentioned, are in the possession of her Bishops and Archbishops. American Roman Catholics, who might be supposed to have some portion of American independence, have been equally compelled with the most degraded and ignorant Romanists, from the despotisms of the Old World, to place their necks beneath the feet of men, three-fourths of whom are foreigners, and all of whom have taken oaths of allegiance to the Pope, which can never be shown to be consistent with a true loyalty to the Constitution and Laws of these United States, save in the Chancery of the Jesuits!

2. But not content to display her arrogance in the direction just named, Rome, through the discourses and orations of her ecclesiastics as well as in the columns of the journals which our free institutions permit her to establish and wield, has for years advanced claims so un-American, so intolerant, and so repulsive to all Protestant minds, that she has created a feeling of astonishment, of alarm, and of indignation in the breasts of many of the best and most liberal men of this nation. It is now beginning to be believed that Rome has not abated one iota of the arrogant claims which she advanced and maintained in the middle ages. Indeed, some of the "organs" of her Archbishops, such as the *Freeman's Journal*, the *Shephard of the Valley*, the *Boston Pilot*, *Brownson's Review*, not only defend, but glory in the doctrine that heretics ought to be punished by the sword, if they cannot be reclaimed!

That such un-christian and abominable sentiments should be not only *broached*, but unblushingly *proclaimed* abroad, in this land of religious freedom, by Romish Bishops and by newspapers edited by their protegés, and bearing their *imprimaturs*, has created a profound and wide-spread disgust in the minds not only of evangelical and religious Protestants, but also of all true hearted Americans; and has

contributed greatly to the decided aversion towards foreigners, and especially towards Roman Catholics, which is beginning to be felt in many parts of the country.

3. In the third place, it has greatly contributed to increase this unhappy state of feeling, that the politicians of the country have, for the last fifteen or twenty years, shown such a reckless and un-American spirit in their attempts to gain the support of the Roman Catholics to their respective parties. There has been a great deal of this most censurable conduct on the part, we fear, of all parties. Things have arrived at such a pitch, that Roman Catholics it is said—most of them foreigners—are filling offices in the General, State and Municipal Governments to an undue extent, and often such offices as their foreign birth, their recent arrival among us, or their relations to a politico-religious Church, whose head is an Italian crowned king as well as mitred pontiff, ought not to allow them to hold.

4. It has certainly not contributed—we must say, in the fourth place—to help matters, that all over the United States, in the large towns and cities, civic associations have been formed on the basis of *nationality*, for beneficent or other objects; thus keeping up distinctions among us, founded on feelings and traditions of a foreign origin, which ought to give place as soon as possible to those which are American and patriotic. And when such associations are in the habit of having processions in the streets, with banners and military music, on certain festival or memorable days in the history of the country from which they have come, or on the Sabbath, and block up the way, and perhaps have collisions with the drivers of public vehicles, and even foot-passengers, they certainly are liable to become the means of generating and perpetuating unkind feelings in the bosoms of the native population.

Still worse is the effect of having organized military companies composed of foreigners—often of Roman Catholics only, Irish, German, French or Italian—in our large cities. Such companies are not needed. Our own American population is quite sufficient for all the purpose of such organizations, if nothing more than the maintenance of the public tranquility is contemplated. For *such* an object, it certainly is most proper that American companies alone should be formed; for from the nature of the case, they ought to be expected to sustain a government in which birth and inheritance have given them peculiar interests and responsibilities. If these foreign companies are formed with a view to the defence of the coun-

try against *foreign* enemies, we are quite of opinion that they are unnecessary, and of doubtful expediency, to say the least. The same ends can be as well, and better, accomplished by having the *native* and *foreign* elements combined in the same military companies. As to the difficulty in relation to *language*, it is of little account. All foreigners coming among us soon learn enough of the English to be able to serve in such companies; those who do not know the language of the country, may be excused from such service till they acquire it. But if such companies are formed, as is suspected in some quarters, with the view of employing military force in religious matters, or for the purpose of invading neighboring countries (as Canada, for instance,) in certain contingencies, not involving war, the impolicy, the danger of the practice becomes at once apparent and even appalling. This subject certainly ought to be looked after by those whose duty it is.

It is, therefore, scarcely to be wondered at, that a deep American and Protestant feeling should be waked up in the hearts of those whose fathers fought and bled to secure for our happy country the civil and political institutions which have made it what it is, and which give to every poor and oppressed exile, come from whatsoever part of the Old World he may, the right to worship and serve God according to the dictates of his conscience. It is this which has led to the determination, on the part of many, to oppose by all constitutional and proper means, Papal and foreign insolence, and its abettors and caterers, whoever they may be. It is this which has led to the formation, in so many places, of those secret associations of the "Know-Nothings," as they are called, whose influences are beginning to be so powerful at the polls, and elsewhere upon our affairs.

We are not surprised at this movement. It is, indeed, just what we have been expecting for a long time. Rome abuses the liberty which she finds in this country. She has entered upon a grand scheme for the conquest of this land. She expects to succeed. And what a change her success would give us! The ignorance, degradation, vice, priestly domination, and oppressive civil governments of the Papal world—of Mexico, Central America, Cuba, South America, Spain, Portugal, Italy, France, and Austria—will then be ours in place of the happy state of things which now exists among us—our sacred Sabbaths, our open Bibles, our freedom of the press, our freedom of speech, our public schools, our Sunday schools, our en-

terprize, our great prosperity. What a wretched exchange we shall make, what time we give up Protestantism for Romanism.

We are not sorry that thousands and tens of thousands are beginning to see this, and to act with vigor in order to prevent so direful a calamity. It is a favorable omen for our country. And if it shall lead to an efficient determination on the part of good and true men to rebuke unprincipled politicians among us of all parties, to restrain priestly arrogance within proper bounds, to enforce the laws in relation to naturalization, and to keep the government (where it ought to be) in the hands of those who have a heart-felt patriotism, whoever they may be, the result cannot fail to be happy.

But there is need of caution. It will not do to let this movement, or any other of the sort, go too far. Whatever may be the conduct of the Romish hierarchy among us — whatever the degree to which they may complacently look on, and even encourage acts of violence on the part of the poor ignorant men over whom they have so much influence, (and whom they could restrain if they would,) it ought never to be allowed to provoke Protestants to do anything contrary to the spirit of our noble institutions, the laws of the land, or the injunctions of the glorious Gospel of Christ. The weapons of our warfare with Rome should be "spiritual"— powerful; not "carnal"— and weak. It is only through the TRUTH that we can triumph in this conflict. We must be willing to do justice to even the most ignorant, violent, and priest-ruled Romanist that comes to our shores. We should see to it that Roman Catholics have all the rights and privileges which the Constitution and laws accord to them; whilst at the same time we should prevent them — whether at the bidding of the priest, or through the influence of the supple and unprincipled demagogue,— from subverting our happy institutions. There is a safe middle course. Let us pursue it, turning aside neither to the right nor to the left.

It has ever been the doctrine of the American and Foreign Christian Union, that Roman Catholics should be treated with kindness and respect. Whatever the Romish hierarchy may be — to whatsoever extent they may believe or disbelieve the dogmas and practices which they may teach, we know that the PEOPLE who are deluded by them deserve our sympathy, not our contempt. We have ever held this opinion, and cannot therefore approve of the course of those who abuse Roman Catholics and rail at their errors and superstitions. Those errors and superstitions we abhor, and we

have little respect for those who teach them; but we have a deep solicitude for those who have been misled by them. Whatever we may have said or written against Romanism, or against the hierarchy of Rome, we have never, so far as we can remember, said or written a word intentionally that can properly be considered abusive of the PEOPLE who profess the Romish faith. This has ever been the spirit and object of this Society. We have required all our Missionaries and Agents to treat Romanists with respect, to entertain for them no other feelings than those of pity for them in their delusions, and a desire to bring them to the knowledge of the "truth as it is in Jesus." We are persuaded that this is the only spirit that is consistent with the Gospel, or will lead to such efforts as will do them good.

We will add a word on "*Street-preaching*," about which so much excitement has been gotten up in several places. We cannot doubt that if prudent, capable and devoted Ministers of the Gospel of any or all Denominations were to hold meetings on the Sabbath, for proclaiming the "way of Salvation" in market-houses, and in open places,—where such meetings would not obstruct the way, much good might be done. The *right to do this* must be maintained, for it is guaranteed by the constitution and laws of the land, and is a part of that "Freedom of Speech" which is essential to the maintenance of all other freedom. We wish that many of our distinguished ministers would often preach the Gospel in such places, especially during the favorable months. Whitefield and many others did much good in this way, in their day. Many idle, roving people, who seldom or never set their feet in a church, might, and would, thus be made to hear something of the Gospel. We cannot for a moment doubt that such preaching ought ever to be a plain, simple, kind, setting-forth of the glorious way of Salvation, of man's need of it, and the importance of a prompt and heart-felt acceptance of its terms. It will do no good, but much evil, to rail at and abuse the peculiarities of faith and practice — even though they be grave errors and debasing superstitions — of any sect or denomination. We have no respect for the judgment, and but little for the zeal, of those who pursue such a course. As to those who resort to such practices for the sake of notoriety,or to create excitement, or to further the ends of any party, we think that their conduct deserves the reprobation of all good men. They hinder, and defeat even the good which better and wiser men might do. All attempts

on the part of such creatures intentionally to provoke Roman Catholics, or others, by using insulting and opprobrious language, and that too in the very streets where they reside, ought to be deemed an outrage by all good men.

The Foreign Field.

FRANCE.

We have received and read with great interest the Report of the Evangelical Society of France, which celebrated in April its twenty-first Anniversary. It is a document of far more than ordinary importance. The first part of it is devoted to a simple and very clear statement of the position, before the civil government, of the Society and its work. A word or two on this subject may not be without interest to our readers. They will see in what a critical (but not hopeless) state the question of religious liberty is in in that country.

The three constitutions which France has had of late years—those of 1830, 1848, and 1852—all guaranteed religious liberty. By a Decree of March 25, 1852, of Napoleon III. all "meetings" (réunions,) were required to have authorization of the civil authorities. It was a question whether *religious meetings* came within the scope of this Decree. To settle this, a case was carried by appeal to the highest tribunal in the empire, the *Cour de Cassation.* That court decided that religious meetings were included in the Decree in question. This decision exposed all religious meetings in the country not held in the national Protestant churches to the greatest peril. The Society brought the case before the *Minister of the Interior*, who is also the *Minister of Police.* He advised them to ask for authorization for all their chapels, with the assurance that if the local authorities should refuse, their decision would be over-ruled at head-quarters—in other words, at his own office. The ministers of the chapels in the Department of the *Haute Vienne*, that were on the point of being closed by the police, made application for the legal authorization of the Prefect; but that functionary, after much delay, decided that authorization could not be granted! The Society has advised the ministers of the chapels to carry their appeal to the *Minister of the Interior.* This has been done, but his decision has not yet been rendered. Should it be favorable, it will remove all difficulties. In the meanwhile, the ministers whose chapels are closed, are preach-

ing from house to house, and some of them hold meetings in the forest, like the "*Meetings of the Desert*," so famous in the history of Protestantism in France. The Report gives an interesting account of these efforts of the "Church under the Cross," as well as of the labors of twelve school-masters and school-mistresses, in the same department, who, since their schools have been closed, go from house to house, and give instruction not only to their former pupils, but also to grown-up young people, and even to the parents who are not unwilling to be taught at home. In this way, these pious and faithful teachers are most effectually laboring for the extension of the Kingdom of Christ.

It is cheering to see with what faith and hope the Board of this excellent Society is prosecuting their great and good work. Its laborers last year were 15 ministers of the Gospel, 7 evangelists, 48 school-teachers—in all 70—besides the 3 teachers and 31 pupils in the Normal school for teachers. The whole number of persons, therefore, aided or sustained by the Society last year, was 104—all actively engaged directly and constantly in the work of the Lord, or preparing for it. In the Report much importance is attached, in the present state of France, to the labors of evangelists, and evangelist-colporteurs, of whom one of the Bible Societies (the British and Foreign) employed no less than 97 last year; seven-eighths of whom were brought to the knowledge of the Gospel by the labors of that class, and nearly all were once Roman Catholics.

PIEDMONT.

We have much interesting intelligence from Piedmont. The Italian church worshipping in the new Waldensian church-edifice at Turin, of whose construction and dedication we have repeatedly spoken, has three hundred communicants, and many hundred of other hearers—most of whom are exiles from all parts of Italy. A large and flourishing Sabbath school is connected with this church. The French-speaking audience who worship in the same church at a different hour, is also large. The Rev. Mr. Bert is the pastor of this church, whilst Dr. De Sanctis is pastor of the former. Three Italian priests have recently embraced the true gospel.

There are more than twenty missionaries at work in Piedmont. Congregations are gathered at Turin, Pisnerol, Genoa, Casale, Nice, Favale, and Aosta. At Genoa the Protestants had bought of the City

government, an old Roman Catholic church, (which had been dedicated to the Virgin Mary, but for many years devoted to secular uses by the government,) and were fitting it up for public service. But such has been the clamor made by the priests, and so great has been the excitement amongst the people, that it has been thought best to relinquish the old church, and (as it has not been possible as yet to obtain a suitable piece of ground on which to build a new church) to hire a house, in which a large chapel has been fitted up that will hold four hundred people. Several bishops have petitioned the government, 1st to repress the "Protestant Propagandism," in the Kingdom of Sardinia, 2d to abolish the public school system, [Rome everywhere hates *public schools* with peculiar hatred,] 3d to recall the Archbishop of Turin, who was exiled several years ago for his treasonable conduct. The truth is spreading also in the Duchy of Savoy, a part of the kingdom of Sardinia which we used to consider one of the most benighted and bigoted of all the parts of Papal Christendom. For all this let us give God thanks.

IRELAND.

It is cheering to see how the good work goes on in Ireland. In the North, the Presbyterians are waking up more and more. There is a fine missionary spirit among the students in their Theological Seminary in Belfast; and Professor Edgar and the Rev. Mr. Allen are pushing forward their excellent plans for establishing industrial schools; and in connection with them, the opening of chapels served by pious and zealous young ministers, who have been for the most part educated at Belfast.

In the Southern, Eastern and Western Provinces of the island the evangelical portion of the Established [Episcopal] Church, aided by their brethren in England, are doing wonders. Their "Irish Missions" employed last year 59 Missionaries (chiefly in Connaught,) 326 lay-agents, 164 schoolmasters and mistresses, 36 agents under local committees; in all 582 laborers. Besides all these, they employ 446 Irish teachers, who teach the Irish-speaking population to read the Irish Scriptures. To awaken inquiry, as well as to indoctrinate Protestants, lectures are everywhere delivered, placards are posted, and bills and tracts circulated. In districts which Rome had long considered a part of her peculiar domain, churches and chapels have been erected, congregations gathered, many converted, and schools for the Scriptural education of the children opened and well fre-

quented. Dr. McHale, the Bishop of Tuam, is doing all he can, by employing both native and foreign Jesuits, to counteract this Protestant movement, but in vain.

SWEDEN.

Stockholm, the 11th March, 1854

To the Rev. Dr. Baird, New-York.

My Dear Sir:—Again I must make apologies for my long delay in writing. My thoughts have been turned to the subject many and many a time, but my constant occupation has prevented my putting them on paper. At the time that subscriptions flow in from all the different parts of the country where they wish to have my periodicals, my correspondence grows to such an extent that I had some weeks nearly ninety letters in a drawer lying with unbroken seals. I hope from Christian love you will pardon me.

This time I have only a few words to say regarding brother Ahnfelt and myself, our work has now a given form, and seldom presents anything new to narrate. To the glory of the Lord be it said, however, that we are constantly occupied in His service, and that His mercy is not in vain, though with an eye to the great field of labor, and our own weakness, we feel anxiety. The Lord be praised, however, we are living in such times that we never could expect to see in our country. The holy fire that our Lord came to kindle begins to burn in many more places than hitherto. Just as the work of the Lord increases, that of his servants seems to decrease in their own eyes. His agency is so powerful, it seems as if we were only spectators of the great effects, far surpassing what could be expected by the agents He has employed. This is my feeling at present. In the same degree as the work proceeds opposition also rises. *Awakenings* and *persecutions:* in those words you have a short history of what we could tell you.

I have been expecting to hear the issue of the action against Mr. Ahnfelt, to be able to communicate it to you, but it is not yet decided. He has already appeared at three courts of law. In two of these the judges were stern and unfriendly, but the third was on the contrary, very mild and benevolent. A Christian brother who was present, writes: "It might clearly be seen, that he found it painful to administer justice in such a case as this. He gave Ahnfelt liberty to say all that he could wish in the defence of our common cause, and to Ahnfelt was also given grace to speak as a Christian ought to do. You will see it all in the periodical, *Evangelish Shyrkovan*, (the Evangelical friend of the Church.") I hope at a future time to be able to give you the account of how it has ended.

I hasten to communicate to you various other signs of religious movements. It is a very gratifying sign, that the interest for the Home Mission, or as it is here called, the Inner Mission, has, during these last few weeks

made great progress. In the "Evangelical Christendom," you probably see articles from Sweden now and then containing accounts not only of the progress made on the subjects of religious liberty, awakenings, persecutions, &c. &c. but also on those more intimately connected with Christian work. In addition to what you may have read there, it is however a pleasure to me to mention that during this last winter a branch of the Religious Tract Society has been formed here, which is in connection with that in London. It has commenced its operations by publishing a translation of Newman Hall's "Come to Jesus," which is selling rapidly.

There is a question of removing the missionary school from Lund to Stockholm. Mr. Fjellstedt should continue to be at the head of it, but pupils for the Home Mission as well as for the Heathen Missions, should be educated there. Two city missionaries for visiting the poor have just been engaged, one a clergyman, the other a layman, both much interested in the work, who are commencing with Ragged Schools, Bible readings with the poor people in their homes, and such like. Sunday-schools are rising in various parts of the town. Several young men have been all the winter attending one kept by a lady who is particularly clever in the art of instructing the poor children. These young men are now going to have schools of their own in various parts of the town. None but those who know how young men of these lower classes have been occupied formerly, can appreciate what a remarkable work of the Lord it is when they come to the desire of thus devoting their Sabbaths to His service and that of the poor.

Others who do not feel themselves able or called to work with the children, have devoted part of their Sabbaths to the distribution of Tracts, Bibles, &c. &c. talking with those who do not come to church, and consequently never hear the word of God.

Then in a wider circle, some have undertaken to be "colportors," (a word which we have adapted from the French "colporteur,") travelling far and wide with Bibles and good Tracts. Two such have been travelling during the winter months. One more has just now started. One of the former has been my assistant, and is particularly well adapted for the work of an evangelist, his speech being pleasing, but seasoned with salt. From him we have lately had interesting news. Having wandered about for some weeks in the country, he came at last to the little town of Novotilje, in the dark Province of Rostagen. No one had there proclaimed the Gospel in the remembrance of any one living. Touching his first visit and what he then experienced, our brother writes thus: "During the first week I went about among the rich people of the town, and some of the poor, offering my books for sale, and conversed with them, when I had an opportunity, on the subject of the 'one thing needful.' Great spiritual darkness and opposition showed itself in most places, and I sold few books. I met, however, some

souls who sighed for the consolation of Israel. Some also came to me and told me of the state of their souls. At last I was visited by the Prosecuting Attorney of the town, and the singer of the church, both on the last mentioned errand. They spoke to me on the subject of my work, and when two more joined the party we united in prayer.

These two men returned one day and begged me to read with them once more from God's Word; 'because,' said they, 'our wives and some others wish to hear it.' Sunday evening was fixed for this little meeting, and when the time came, three rooms were full of hearers instead of our only expected few. I sighed to the Lord that He would Himself be speaker, took my Bible and began to pray. We were disturbed by a voice of opposition, but that only gave me more warmth in prayer. I read the third chapter of John, and spoke according to the grace vouchsafed me of the necessity of the new birth, &c. &c. The crowd and the heat were very great, but tolerably quiet, and devotion seemed to prevail among the people. We finished with prayer. From that day, however, there has been much disturbance in the town. Some say that I make the people mad, some threaten me with stripes and imprisonment. Some men have said that they will beat their wives if they go to hear me. Last Monday this was made the subject of discussion at the Court of Justice of the town. The enmity that was shown was great, and it was decided that I should be accused of holding unlawful meetings, but there was one man in the council who opposed this—the Prosecuting Attorney himself, who had asked me to do it. ('Thus the Lord always has sone Gamaliel in the council.') I was called yesterday to the Burgomaster, who threatened me severely for my meetings, though he saw that my passport authorized my selling books. I then remarked that I must offer my goods for sale, and point out their advantages, and that I had a higher commission. He then inquired if I had a passport from God, I answered 'yes,' taking up my pocket Bible and showing him.

Since last Sunday's meeting the sale of my books has been going on briskly. I have not even been obliged to go out this week. The people have come to my home to get my books. Many have inquired if I would not again hold a meeting with them. It seems as if some leaven remained in the vessel. God be praised! News has just been received of an awakening in another quarter. Not far from here, in Westergothland, they write to us, "In a region which was very dark, it has pleased the Lord to kindle a light in a very remarkable manner. A young man had a dream one night, that he should build a house, wanted materials, clay, stone and wood, but he could not get enough, and not of the right sort. Just as he stood embarrassed, wondering what to do, a man approached him, saying that he was an architect, and would build the house for him. The young man answered that he had not any timber to build with. The kind architect said

that he would furnish even this. The youth then made the remark that he had nothing to pay him with. Whereupon the good architect said that he would do it all for nothing, if he only would permit him to do so, and depend upon him. The young man awoke, thought of his dream, began to feel uneasy for his sins, and to consider the state of his soul. He understood who the Good Architect was, who would give and do it all for nothing, and the dream pursued him constantly. Now it happened so that at some distance religious meetings were held, where poor hungering souls were fed by a zealous layman, to whom God had given the grace to expound His Word. The youth went to one of these, and heard the Gospel message of pardon for the sake of a Saviour. The Lord soon opened his heart so that he could receive the word, and went home happy and consoled. He had found the friend above all other friends, and his soul was saved. On his return he could not help telling of his happy discovery. He went to a peasant who was in the habit of lending his house to those who pursue worldly pleasures, and requested him to open it for the service of the Lord and the welfare of dear-bought souls. The owner of the house stood embarrassed at such an unusual question, but could not deny it. The work of the Lord should proceed. The above-mentioned layman was called to proclaim the Word of God. The people assembled from curiosity. The Word had its effect, the holy fire was kindled. The clergyman of the parish came to listen, and was so struck that he who had opposed such meetings before, now begins to promote their being held." It is added "We see thus how quietly it goes when we let God be the architect."

Dr. Bergmann of Winslof, writes, "Send us as many of your writings as you possibly can. The want of spiritual food is daily growing amongst us. We can say with truth that a blessed time has arrived, I have never before seen such hunger and thirst for the Gospel among my people as now. The Districts of Goinge, of Willand and Gerds, are now in such a state, that if they were marked on a map of Missions, many white points would be seen, and these enlarge more and more, so that in many places they flow together, and thus form large regions of white and light. The Lord be praised, who not only causes hunger, but also satisfies. What gives me particular pleasure is, that while all this is going on, people are quiet, collected, sensible, so that no circumstances take place that can possibly create enmity, or call forth any reasonable complaints. May it so continue."

Another clergyman, Mr. Welinder, also writes from the south of Sweden: "The Lord be praised that even here in my new sphere of action a longing for the Word of God seems to exist. But I have now a Rector who does all in his power to restrain me in my work. He calls any meeting illegal that I hold outside the church with the intention of explaining the Word of God. Tell me what I ought to do? Shall I go on, notwithstanding,

and create disturbance, or shall I deny these poor sheep, withholding the food which they want? No, I know that I must obey God more than man. I am glad, however, that a small union of brother clergymen has been formed just in these days who encourage each other, partly by meeting now and then, partly by correspondence. You know K. and B. They have also joined us, as well as several others."

Time does not permit me to describe to you what a work of the Lord has begun during the last two years in the province of Yemtland, especially in a parish of Hammerdahl, where several hundred souls are awakened. Two years ago six copies of the "*Pietist*" were required in that place, now they have desired me to send 200 this year, all in one parish. I consider this as a good sign, which is corroborated by the contents of various letters.

You have received accounts of the awakenings in Dalecarlia and on the island of Gothland. I therefore pass by these. I only wish to give you a survey of our position. We have every reason to praise the Lord, while at the same time we cannot but regret that the world does everything to hinder the progress of God's work. At the Diet this is deplorably the case, and with a feverish anxiety, lest the church should be torn to pieces, they hasten such a catastrophe by the application of forcible means. You have perhaps seen this through the papers.

I must finish. Pray to the Lord for us and the whole of Europe, which seems to be shaking to its very foundations. May the grace and blessing of the Lord rest on you powerfully! So shall we meet once in heaven and rejoice together.

Your affectionate, humble brother in the Lord Christ Jesus.

C. O. Rosenius.

Miscellaneous.

HAYTIEN POLITENESS.

The *Evening Post* is publishing a series of descriptive letters from Hayti, from the pen of one of the editors of that journal. In the last number mention is made of an excellent trait in the character of the Haytians which might be copied with advantage to some, if not many, in this country. We have often been pained at the very abrupt manner of speaking to domestics, especially at table. How much more pleasant it would be for such employés, were they addressed with a regard to their feelings instead of dictatorial abruptness. The editor of the *Post* writes:

"It is due to the Haytians of all colours and classes to say, that so far as their external intercourse with each other is concerned, they are probably the politest people in the world. It is almost the first thing that strikes

an American when he lands among them. It pervades all classes and conditions. The humblest peasants in their intercourse with each other, as well as with those in a higher sphere, present an example which might be studied with profit by my own countrymen of every rank. It is a very rare thing for a Haytian to pass a person in the street, whether an acquaintance or not, without saluting him; a woman is always saluted. No Haytian ever enters a shop, however humble, or asks a market-woman, whose whole stock may not be worth a single Spanish dollar, the price of her bananas, without the preliminary courtesy of a bow or some courteous word.

"Nothing is more common than for a driving man of business in New York to thrust his head into his neighbor's counting-room, an old acquaintance too, perhaps, and ask abruptly, 'What is flour to-day?' or 'How are bills on London?' The person addressed, nothing surprised, answers as abruptly, and parties separate with apparently as little interest in each other as two chips that casually meet each other for a moment in an eddy. Such manners would at once be tabooed in Hayti. No class would tolerate them. I remember some marked rebukes administered to acquaintances of mine who had thoughtlessly overlooked these minor morals which illustrate this feature of the Haytian civilization. One of the delinquents, who was a prominent merchant, went one morning quite early, and in great haste, and abruptly asked the porter, who was sweeping out, if the proprietor, calling him by name, was in. The porter stopped sweeping, and looking up with an air of mingled astonishment and anger, after a brief pause broke forth in Creole, '*Pourquoi demandez pour M. Auguste sans dire bon-jour?*' ('Why do you ask for Mr. without saying, good morning?') My friend, whose mind had been very much pre-occupied, at once discovered the error he had made, and hastened to make the usual complimentary inquiries about the porter's health and the weather, which soon set matters right and restored his habitual good nature; after which he gave the information very cheerfully.

"Mr. Bird, the faithful Methodist minister at Port-au-Prince, mentioned to me another case where he received a still more stern rebuke for his indifference to this small change of social intercourse. He called at the residence of one of his parishioners and knocked. As he received no answer from within, he turned to some women who were ironing before the door of a little shanty in the vicinity,—they were presumed to be washerwomen,—and asked them if the family he wished to visit, naming them, were out. They gave him no answer. He asked them again; they were still silent, though he had his eyes fixed upon theirs and was sure that they heard him. He repeated his inquiry once more, when one of them asked him in a reproachful but still in a courteous manner, '*Monsieur, ne sommes nous pas dignes d'etre salutées?*' ('Are we not worthy, sir, of being saluted?')

"We are quite too indifferent in the United States about this matter, which, to be sure, may be only skin deep, but yet serves almost as important a purpose in our social economy as the skin does in our animal economy.

"It spares our feelings a great many bruises. I confess I never felt the characteristic rudeness and bluntness of the American people so effectually rebuked as by the example of the Haytian peasantry."

Movements of Rome.

In our June number we stated that General Cass had made an able speech in the Senate of the United States, on the subject of the *Protection due to American Citizens in their rights of Conscience and of Public Worship, when travelling or residing in foreign lands.* We also stated that Archbishop Hughes had given notice in the papers that it was his intention to reply to the veteran Senator, in the course of a few weeks. Want of room forbade the insertion of the Archbishop's reply in that number, but we give it here.

To the Editors of the Courier and Enquirer.

"When the unexpected distinction was conferred on the undersigned of having his humble name and supposed principles introduced by Gen. Cass into the deliberations of the Senate of the United States, and there discussed, and to some extent denounced in a manner prejudicial to the sentiments and character of that humble individual, he begs leave to claim it as the privilege of a citizen to appeal from any denunciation, however eloquent, or from any hasty judgment, even of that distinguished assembly—which ranks in his mind, and as he thinks ought to rank in the mind of the world, as the most honorable and dignified deliberative assembly on the earth—to the common sense and common justice of its individual members and of his fellow citizens, without the slightest intention on his part to bias impartial judgments one way or the other.

"The undersigned begs leave to say that it is his intention to reply, through the medium of the public press, to the great speech, so called, of the distinguished Senator from Michigan—The Hon. Mr. Cass.

"Mr. Cass enumerates several cases which appeal directly to the most sacred feelings of the human heart. He is, as might naturally be expected in these particulars, on the side of human rights and human feelings. But the whole tone of his speech is calculated to leave the impression in the minds of his hearers when he spoke, and of his readers when he published, that the humble individual who has so unworthily been the occasion of a waste of precious public time, is opposed to the humane views of General Cass.

"This would be an inference unwarranted by truth, and against which the undersigned begs leave to enter beforehand an humble but firm protest.

"There is only one question connected with this great speech of the honorable Senator from Michigan which has given the undersigned the slightest pain. This is, that in reading the Senator's speech it has occured to the mind of this writer that General Cass, so deservedly honored by his coun ry, and so highly esteemed, as well for his patriotic virtues as for reasons of private courtesy extended to the undersigned, when the General was our distinguished representative at Paris, may have imagined that certain expressions in the letter on which he animadverts may have been intended for personal application to himself.

"I would beg leave to say now, that in the sacred presence of that conscience for which he has so eloquently pleaded, I must assure him that when the letter was written, or before or since, it would be, and has been, and I trust ever will be, impossible for the undersigned to speak or write one syllable disparaging to the high character, honor, public or private integrity of General Cass.

"At the same time, as a mark of the confidence of the undersigned in Senator Cass's impartial justice, and indeed, in imitation of the General's own free course in the great speech to which reference has already been made, the undersigned begs leave to say that as far as God, and nature, and history, and philosophy, and the rights of nations, and the experience of human life may have enabled him to judge, and furnished him with means for analyzing the speech of the distinguished Senator, he shall claim the liberty of applying the tests rigidly, but most respectfully.

"The undersigned, in addition, begs leave to say that he hopes, notwithstanding his numerous official engagements and duties, to be able to publish his remarks on Gen. Cass's speeech within ten, or at most fifteen days from this date.

"The undersigned feels most deeply the disadvantages under which he must necessarily appear in venturing to review the dicta of so eminent a Statesman as General Cass. General Cass is regarded, and I have no doubt deservedly, by almost a majority of the American people, as one of our most tried and most worthy Statesmen. The undersigned, on the contrary, if he is known at all to any considerable portion of his countrymen, is known—as far as certain newspapers distribute knowledge—only as a narrow-minded, illiberal, bigoted adversary of the progress of our age and the development of our institutions.

"Under these circumstances, no one can feel more deeply than the subscriber, the disadvantageous position, the necessity of occupying which, the long meditated and deliberately arranged speech of Gen. Cass has imposed upon him, if he would not be forgetful of a reasonable measure of respect for himself and for his Catholic fellow-countrymen. For nearly a year and a half General Cass has been shedding the illuminations of his experienced

intellect and the concentrated powers of his brooding mind on the letter which forms the staple of his great speech, and the undersigned hopes that he may be allowed the reasonable period already referred to for an opportunity to reply in answer to General Cass, to statements, insinuations, inuendoes, and inferences, which he fears may be found in the Senator's speech, or deduced from it, calculated to lower the undersigned in the good opinion of his fellow countrymen, whether Senators or private citizens.

"† JOHN HUGHES,

New-York, May 17, 1854. "Archbishop of New-York."

Well, after two or three weeks' study and reflection, the Archbishop issued his Reply, which is likely to become as famous as some of his other literary productions. As we intend to make *our* "reply" to what he has said in reference to ourselves, and some other things in this document, we shall say nothing more at present than that all the points in it of any importance may be reduced to three, namely:

1. *That conscience, from the nature of the case, can neither be violated nor restricted in its freedom, because it is beyond the power of external circumstances, even of the most cruel torture.*

Whatever may be said of this proposition as a philosophical one, it is utterly absurd to employ it for the purpose of apologizing for the illiberal and oppressive conduct of Papal nations in regard to Protestants.

2. *That no civil power on earth has a right to require any man to make any declaration which his conscience tells him* NOT *to make, or to do any act which his conscience tells him* NOT *to do.*

The Archbishop's remarks on this subject constitute the best part of his Reply—if indeed they have been honestly made. He talks *valiantly*, and even somewhat *martially*, about the matter. Nevertheless we have our doubts.

3. *The Government is not bound to permit all outward acts which any man's conscience tells him he ought to perform.*

Here, just *here*, is the gist of the whole matter, and it is precisely *here*, that the Archbishop fails. *To what extent* may the civil government restrain men from doing what their conscientious views of duty would lead them to do? That is emphatically THE question in this whole discussion; and on this point Archbishop Hughes gives us no light. To our minds it is clear that any man has the right to endeavor to impart his convictions, on the subject of Religion, to others, so long as he propagates nothing that is immoral or that

subverts morality, and so long as in his manner of doing so, he does nothing to interfere with the possession and exercise of the same right by others.

View of Public Affairs.

Since the passage of the Nebraska-Kansas bill but little business has been done in Congress up to the date of this writing (June 15th). The subject of constructing a rail-road to the Pacific has been much discussed; but there is no prospect that anything will be done this Session in behalf of this great measure. In the meanwhile, it is cheering to see that through private enterprise rail-roads are penetrating far westward. There has been a grand celebration of the opening of the road from Chicago to Rock Island. Several hundred gentlemen were invited to meet at the former place, and passing over the road (more than 180 miles in length) to the latter, to ascend the Mississippi River to the Falls of St. Anthony. The excursion is represented as having been a singularly interesting one. Many of our distinguished scholars, editors, and other gentlemen, accepted the generous invitation of the Companies who gave it. There is now a continuous line of rail-road from Boston, and even Portland, as well as New-York city, through the States of New-York, Ohio, Indiana, and Illinois to the Mississippi. Next year it will probably be extended to Council Bluffs. It is thought that this line, which is constructing by a very powerful Company in the North, will advance at the rate of 100 miles per annum, and in the course of some fifteen years reach the shores of the Pacific. It is a great undertaking, and many difficulties lie in the way—not the least of which is the fact that for so great a distance it must pass through an uncultivated country, occupied by various tribes of Indians, some of whom may be easily provoked by the conduct of worthless whites, and give great trouble, to say the least.

Several important municipal elections have recently shown the great and growing strength of the American Party called the "Know-Nothings." This has been signally the case in Boston, Washington, and Philadelphia.

Recent news from New Granada indicates that the revolutionary government of General Melo and his party of usurpers is not destined to endure long. It is probable that President Obando, and the wise and liberal party associated with him, will soon be at the head

of affairs again. We are glad of it, for they seem to be enlightened men, and they had the courage to proclaim Religious Liberty for their country—as we have often informed our readers—and severed the union of Church and State. In this respect New Granada is greatly in advance of all the other South American States.

The French and English governments are strengthening their combined fleets in the Black Sea and the Baltic, as well as augmenting their troops in Turkey. Gallipoli, Constantinople, Scutari (opposite, on the Asiatic side of the Bosphorus, to Constantinople) are the points where the troops of the allied nations are assembled. It is probable that they will be marched to Adrianople before long. The favorable season for military campaigns has now come, and we may soon expect to hear of important movements and perhaps of decisive battles.

We are compelled to say, in terminating these notices of public affairs, that we are very apprehensive of serious difficulties between our country and Spain, in relation to the Island of Cuba. There is every reason to believe that a Revolution will break out in that Island in a very short time, and that "fillebustering" expeditions will be made from our shores to aid the attempt, notwithstanding the Proclamation of the President, forbidding the attempt. May God preserve us from rushing into a war with Spain or any other country, without justifiable cause! Let the hearts of Christians be lifted up to Him who is "King in Sion," that he would graciously lead us, as a nation, in the way we should go.

Notices of Books.

THE PRIEST AND THE HUGUENOT. Translated from the French of Rev. P. Bungener, a minister of the Reformed Church of Geneva. In 2 vols. Published by Gould & Lincoln, Boston. This second work of M. Bungener is likely to be as interesting as his first, "The Preacher and the King." Both, together with his "Voltaire and his Times," and "Julian, or the End of a Century," (the two latter not yet published in this country,) are well calculated to give the "principal religious aspects of France, from the age of Louis XIV to the close of the last century." The work under present notice is an extremely interesting one. What a picture it gives of Paul Rabaut, the old and faithful Huguenot minister, his wanderings and his labors! What a picture, too, of Father Bridaine, the best of the priests! We advise our readers to buy and read this work, fictitious only in its connecting story and plots, not in its facts and arguments. It is the diamonds that are valuable, not the string that connects them.

GUIDO AND JULIUS. The same publishers have just issued an edition of one of Professor Tholuck's earliest productions, in which under the form of letters between two

friends the great truths of Christianity are discussed, and vindicated against the Rationalism and other specious and subtil errors of Germany. An admirable introduction by the late Dr. John Pye Smith, of England, gives much additional value to this interesting volume, whose appearance in this country is eminently seasonable.

The Cruise of the Steam Yacht, North Star. Under this title the Rev. Dr. Choules has given his numerous friends and the public a very pleasant account of the cruise of the North Star in the English seas, the Baltic, and the Mediterranean, together with brief and agreeable notices of men and things in the chief cities which this noble vessel visited. The book conveys to the reader very lively ideas of what must have been a delightful excursion. Dr. Choules is a capital traveller, ever looking on the bright side of things, pleased himself, and always desiring to please others. This book will be read with much pleasure by all but those ugly fellows, (not very numerous fortunately,) the hypercritics; and they, too, would have been pleased enough if they had made the cruise with him! The work has been published by Gould & Lincoln.

The Plurality of Worlds; with an introduction by the Rev. Dr. Hitchcock, President of Amherst College. Published by the same house. This work will be extensively read by the Men of Theology as well as the Men of Science. It relates to a great subject, about which men will ever be learning, throughout eternity, it is probable.

A Lamp to the Path; By the Rev. W. K. Tweedie, D. D., of Edinburgh, and The Christian World Unmasked; By the Rev. John Berridge. To which a Life of the Author, from the pen of Rev. Dr. Tweedie, is prefixed. The latter of these works is an old one whose re-publication is opportune. It is eminently instructive and discriminating. The former is an exceedingly valuable and interesting book. Religion in the Heart, in the Home, in the Workshop, in the Market-place, in the Professions, in Social Intercourse, and Religion the Crown and Glory of Man's Life, are the titles of some eight chapters. Appropriate illustrations and arguments are drawn from the words and the actions of distinguished men. This is one of the best of Dr. Tweedie's numerous and excellent works. Both books have been given to the American public by Gould & Lincoln.

My Schools and Schoolmasters, is the title of a work from the pen of Professor Hugh Miller, which has become quite prolific, to the delight of very many people, of late years. The author is emphatically a self-made man, a man of science, a man of close observation, of a benevolent, cheerful, and Christian spirit. The reader will pardon some degree of vanity which now and then appears in this volume. Published by Gould & Lincoln.

Farm Implements, etc. is the title of an admirable book published by the Harpers. It ought to be in the hands of all our farmers who desire to know the science of the implements and machinery which they have occasion to employ. This work supplies a great desideratum. It was originally published in the Transactions of the New-York State Agricultural Society for 1850, under the title of "Agricultural Dynamics," or the "Science of Farm Forces." The author is Mr. John J. Thomas.

Russia as It Is. By Count A. De Gorowski. And The Knout of the Russians. By Germain De Lagny. The former of these works displays a vigorous and, to some extent, philosophical mind. Its facts are doubtless to be relied on; and its spirit towards Russia is as fair as ought to be expected from a Pole, who would have to be something more than a man, one would suppose, to be strictly impartial when writing of Russia, considering the hatred for nine centuries which the Poles and Russians have entertained for each other. The Appletons are the publishers.

The latter is from the press of the Harpers; and most certainly those gentlemen

have seldom, if ever, published a more worthless book. The author is an ignorant and prejudiced Frenchman, who never set his foot in Russia. His description of the knout is proof positive of his never having either seen, or heard correctly described, that mode of punishment so emphatically Russian. This is one of the things gotten up in France, and even in England, to increase the hostility to Russia in the present emergency.

DANIEL. By the Rev. W. A. Scott, D. D., of New Orleans, or San Francisco, we know not which, and published by the Carters. The Introduction, by the Rev. Dr. Sprague of Albany, justly speaks of the work as being one of much merit. We bespeak for it a wide circulation among the young men of our country, whether living on the "Atlantic" or "Pacific Slope," or in the "Great Central Valley."

HARPER'S MAGAZINE for June fully sustains its former interest. The same may be said of PUTNAM'S, and Mr. Bidwell's ECLECTIC. These are all valuable publications.

HISTORY OF GREECE, from the earliest times to the Roman Conquest. By William Smith, LL.D., with an Appendix by Professor G. W. Greene. The Harpers have done good service by bringing out this excellent work, which is illustrated by one hundred engravings on wood. We recommend this work with all confidence, and congratulate the public upon having at length a popular History of Greece that is worthy of the subject.

WHAT WILL THE "MOTHER OF GOD" DO?—It happens that Louis Napoleon, the Emperor of France, has given a flag to his fleet, on which there is a picture of the Virgin Mary, or *Mother of God*, as the Papists blasphemously call her. The Czar of Russia has given a similar flag to his marines. What will be the consequence when these two *Mothers of God* meet in deadly conflict? And which shall carry off the victory?

ACTION OF THE GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.—"The Synod having listened with great pleasure to the statements made by the Rev. Dr. Baird, of the operations of the American and Foreign Christian Union, would cordially recommend the objects of that society to the liberality and co-operation of the churches in our connection." Extract from the Minutes of the General Synod.

THOS. M. STRONG, *Stated Clerk.*

Albany, June 12, 1854.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 8th OF MAY TO THE 8th OF JUNE, 1854.

MAINE.

Yarmouth, Jacob G. Loring, Esq. to make Rev. Edmund K. Alden, L. M. . . $30 00

NEW HAMPSHIRE

Farmington, Rev. D. D. Tappan. . . $5 00

VERMONT.

Pittsford, Cong. Soc'y by Dr. Walker, . $14 43
West Rutland Cong. Ch. and Soc'y to make Benj. F. Blanchard, L. M. 30 00

MASSACHUSETTS.

South Reading, Burrage Yale to make Miss Mary Jane Munroe, L. M. 30 00
Sippican, Cong. Church in part to make Miss Hannah B. Cobb, L. M. 16 00
Sheffield, Two persons by Z. B. Post, . . 5 00
A friend, ... 5 00
Boston, Mount Vernon Ch. Rev. E. N. Kirk, $100; Hon. Daniel Safford to make Rev. Selah B. Treat and Rev. Louis B. Schwarz, L. Ms. $100; Julias A. Palmer to make Jacob P. Palmer L. M. $30, ... 230 00
Old South Ch. Samuel Johnson in full of L. M. 20 00
Central Ch. a bal. 17 93
Essex-street Ch. Miss Maria B. Clapp, L. M. 30 00
Fall River, 1st Cong. Ch. 11 64
Central Cong. Ch. (of which, $30 from Doct. Nathan Durfee, L. M.) . . 100 00
Newburyport, Belleville Ch. Mrs. Sarah W. Hale in full L. M. $20; Others to make Rev. Daniel T. Fiske, L. M. $44 57c. . 64 57
Medway, E. F. Richardson in part to make Mrs. Olive D. Richardson, L. M. . . 15 00
Roxbury, Eliot Ch. to make Rev. Rufus Anderson, D. D. Rev. David M. Mitchell and Hamilton A. Hill, L. Ms. 90 19
Newton, Centre Cong. Ch. to make Marshall S. Rice and Benj. W. Kingsbury, L. Ms. 54 31
Salem, Friends, ... 1 00
Winchenden, North Ch. 12 25
North Truro, Cong. Ch. 1 00
Milford, Cong. Ch. (of which from female Benevolent Soc'y, $5,) in full to make Rev. James T. Woodbury, L. M. . . . 7 40
Amherst, Mrs. Elizabeth Haven, . . . 20 00
Pembroke, Miss Mercy C. Ford, . . . 5 00
East Boston, Maverick Ch. 43 86

CONNECTICUT.

Farmington, 1st Cong. Ch. (Rev. N. Porter, D. D.) 32 28
Williamantic, Cong. Church in part to make Gen'l. Waterman C. Clark, L. M. . . . 21 72
Colchester, Ladies Sewing Soc'y of the Cong. Ch. to make Mrs. Elizabeth Ashton, L. M. 30 00
Greenwich, Thomas Rich, L. M. by a friend, 30 00
Lebanon, A friend, ... 15 00
North Haven, three annl. Ms. and in part to make Rev. Silas W. Robbins, L. M. . 34 50
West Haven, including 2 An. Ms. . . . 25 00
New Haven, Centre Ch. in part Charles Atwater, $25; William Bostwick, $25; Mrs. Abby Salisbury, $100; Prof. Edward Elbridge Salisbury, $100; James H. Dunham $10; S. Noyes, $10; Dea. F. Bradley, $5; James Winship, $5; Miss Maria Manville, $10; Miss Eunice Tisdale, $10; Henry White, Esq. $5; Mrs. Dyer White, $5; Miss Hannah Starr, $5; Miss Mary B. Starr, $5; Miss Lucy Stone, $7; Two ladies, $6; Mrs. Augustus R. Street to make Thomas Rochford, L. M. $30; Mrs. D. W. Lathrop to make Miss Mary Hutchings, L. M. $30; Others, $85 28c. 478 28
Court-st. or Third Cong. Ch. in part including Annl. Ms. 112 09
College-st. Ch. 57 00

NEW-YORK.

N. Y. City, 14th-street Presb. Ch. by W. D. Porter, Treasurer, ... 472 07
Enfield, Dr. Talmadge, $5; Miss Talmadge, $2, ... $ 7 00
Ithica, Rev. Wm. Wisner D. D. . . . 10 00
Harlem, Union Colln. in D. Refd. and Presb, Ch's. per Robt. F. Denison, . . . 70 80
N. Y. City, Mercer-street Ch. 2,574 75
Fishkill, Refd. D. Ch. 45 52
Presb. Church, to make Rev. Wm. H. Kirk, L. M. $30; Rev. Wm. H. Kirk to make Mrs. Charlotte F. Kirk, L. M. $30; Abm. Van Wyck to make himself L. M. $30, ... 90 00
N. Y. City, Tabernacle Ch. 82 37
Miss Isabella Johnston in full L. M. 15 00
Ridgebury, Mrs. Armes, ... 1 00
N. Y. City, Dr. Isaac Lewis, L. D. . . . 100 00
Mr. Talbot per P. J. Golden, . . . 2 50
Livonia, Presb. Ch. per Rev. B. G. Riley, 26 00
Aurora, Presb. Ch, ... 10 75
Auburn, 2d Presb. Church, to make Rev. Edward D. Morris, L. M. 30 00
1st Presb. Ch. (in part) Nathan Burr in full L. M. $10; Others to make Rev. Henry Mills, D. D. and Israel F. Terrell, L. Ms. $30. . . . . 90 00
Owego, Presb. Ch. 26 78
Binghampton, Balance, ... 1 00
Owasco, Sandbeach Refd. D. Ch. in part to make Rev. S. R. Brown, L. M. . . . 16 42
North Argyle, in part, ... 24 00
Utica, Friends in R. D. Ch. 10 00
1st Bapt. Ch. 14 94
Schaghticoke, ... 22 25
Maine, Monthly Concert in Cong. Ch. per Rev. W. C. Boyce, ... 3 40
Peekskill, Collection makes Rev. George F. Wiswell and Truman Minor, Esq. L. Ms. 60 00
N. Y. City, R. D. Ch. Rev. Abm. Van Nest, A Friend by the hands of G. Manning Tracy, ... 50 00
Poughkeepsie, Mrs. C. B. Pease to make A. B. Harvey, M. D. a L. M. 35 00
N. Y. City, Mrs. Kitchen, ... 2 00

NEW JERSEY.

South Orange, Mrs. Stephen Peck, . . . 22 54
Clintonville, R. D. Ch. 4 90
Newark, 2d Presb. Ch. 80 50
2d R. D. Ch. 44 63
Through Rev. Mr. Aikmen, . . . 1 00
Bloomfield, Presb. Ch. 131 00
Millington, Sab. School of Rev. Mr. Ambler's Church, ... 5 47
Bordentown, Presb. and Meth. Ch's. to make Rev. Dr. Scovell, L. M. 16 50
Trenton, Hon. Judge Randolph, ... 10 00

PENNSYLVANIA.

Waynesburg, Female Tract Soc'y. and one of its members, by Mr. Buchanan, . 10 00
Philadelphia, by the hands of Jos. T. Cooper, from a few friends of the Wooster Cong. of the Asso. Ch. $20; Collection in Unity Cong'n. of the Asso. Ch. of Randolph, Ills. $10; from unknown person, $1; Anon. $10; 1st Presb. Ch.—John A. Brown, $75; Thomas Biddle, $25; Henry J. Williams, $25; Sam'l. H. Perkins, $20; Alex. Fullerton, $20; Thos. Fleming, $20; J. M. Atwood, $15; J. Sparhawk, $20; Geo. W. Toland, $20; A. R. Perkins, $10; Jas. Bayard, $10; Ambrose White, $10; J. McKee, $10; Jas. Smith, $10; John R. Neff, $10; Jas. W. Paul, $10; J. S. Kneedler, $15; Jas. R. Campbell, $10; Norman L. Hart, $5; Robt. E. Mathys, $5; J. C. Donnell, $5; J. C. Sparhawk, $5; J. H. Dulces, $5; Ladies Association, by Miss Sarah Boylan, $34 50c. 41 00
394 50

Phila. Third Refd. D'tch. Ch. L. Jewell $10;
Others, $7, ... $17 00
First D. R. Ch. 63 00
Margaret Beekman Livingston, . 5 00
Kittanning, Meth. E. Ch. 7 65
Rev. Dr. Killikelly's Seminary, . 1 00
Asso. R. Ch. 4 65
Butler, Meth. E. Ch. 8 80
Allegheney City, South Common M. E. Ch. 1 00
Pottstown, Presb. Church, to make the Rev. Wm. R. Work, L. M. 30 00

MARYLAND.

Baltimore, Ladies E. Society. through Mrs. Davidson, ... 172 00

DISTRICT OF COLUMBIA.

Washington City, 2d Presb. Ch. in part, . . 5 00
Mrs. Anna J. N. Hassler, . . . 1 00

VIRGINIA.

Norfolk, Presb. Ch. 85 50
Meth. Ch. in Cumberland-st. in part to make Rev. Mr. Head, L. M. 17 50
Meth. Ch. in Freeman-st. 20 00
Prot. Meth. Ch. to make the Rev. Jno. G. Whitefield, L. M. 30 00
Colln. for the Waldenses. 8 39
Alex. Bell, ... 5 00
Portsmouth, Colln. in Rev. Mr. Taylor's Ch. 12 25
Petersburg, Individuals in the 1st Meth. Ch. to make Rev. Mr. Dibrell a L. M. . . . 30 00
D'Arcy Paul to make himself L. M. 30 00
Presb. Ch. Mr. David Dunlop, . . 20 00
Mr. A. G. McIlwaine, ... 20 00
Epis. Ch. Robt. B. Bolling, Esq. to make himself a L. M. 30 00
Richmond, Third Presb. Ch. (Rev. Halsey Dunning Pastor,) 37 75
Millwood, From Ladies through Mrs. E. R. Byrd, ... 18 00
P. Edwards C. H. Students of Hampden Sydney College, to make Rev. Dr. Wilson a L. M. 30 00
Rev. Dr. Green, $10; Prof. Martin, $3; 13 00

NORTH CAROLINA.

Chapel Hill, From Students of the University and Citizens of the village, to make Hon. David L. Swain and Rev. Mr. Burkhead, L. Ms. 60 00

KENTUCKY.

Covington, Bapt. Ch. add. 1 00
Christian Ch. add. 1 00
Covington, Scott-st. M. E. Ch. in part, . $16 82
Greenup-st. M. E. Ch. in part, . . 18 40
Louisville, Walnut-st. Christian Ch. Sabbath School monthly colln. . . . 2 00
Chesnut-st. Presb. Ch. add. . . . 3 85
Shelby-st. M. E. Ch. add. . . . 3 00

ILLINOIS.

Plainfield, Stephen Findley, . . . 20 00
Chicago, Mrs. T. S. Goodrich, . . . 5 00
A. G. Downs, ... 5 00
1st Presb. Ch. add. 3 84

INDIANA.

Evansville, 1st Presb. Ch. N. S. which makes Rev Wm. H. McCarer, L. M. . . . 37 10
1st Cumberland Presb. Ch. in part to make Rev. Jas. Ritchey, L. M. . . . 10 85
Locust-st. M. E. Ch. 8 10
Delphi, M. E. Ch. anl. 20 00
Pittsburg, Union Meeting, makes Delphi Sabbath School L. M. 17 80
Delphi, O. S. Presb. Ch. 15 25
Connersville, O. S. Presb. Ch. to make Rev. Wm. Pelan, L. M. 30 00
N. S. Presb. Ch. 11 93
M. E. Ch. 4 47
Attica, N. S. Presb. Ch. to make Rev. W. A. McCorkle, L. M. 30 00
M. E. Ch. 18 00
Williamsport, Union Meeting, ... 8 20
Darlington, M. E. Ch. add. 2 00
Lafayette, Western M. E. Ch. add. . . 5 00

OHIO.

Hambden, Colln. by H. W. Osborn, . . 5 00
Oxford, Students of Miami University to complete the L. M. of Rev. Presd. W. C. Anderson, D. D. 12 00
Cincinnati, Clinton-st. Christian Ch. add. Mrs. Doolittle, ... 1 00
2d P. Ch. N. S. $30 of which by Chas. Goodman, Esq. makes Mrs. C. F. Goodman, L. M. 197 32
A friend to make George L. Weed, M. D. a L. D. 100 00
Granville, Male Academy to complete *its* L. M. 10 00

MICHIGAN.

Adams, Cong. Ch. 2 50
Wesleyan Ch. 1 00
Concord, Presb. Ch. 5 06

WISCONSIN.

Mr. Tate, ... 1 00

CONTENTS.

Open Doors and loud appeals for help, . 305
A Courageous man, ... 307
Letter from the Earl of Shaftesbury, . . 307
Speech of the Rev. Hobart Seymour at the Annual Meeting of the British Protestant Alliance, ... 308
Aunt Nancy, the old Baptist, ... 318
Rome at her old work, ... 319
Gault's "Popery the man of Sin," . . . 322
Modern Infidelity, ... 323
A Horse-whipping case.—Rev. Mr. Brady, a Romish Priest, ... 324
THE HOME FIELD.
Our own operations, ... 326
A Letter from a Converted Romanist, . . 326
Freedom of Speech: how to do good to Roman Catholics, ... 329
THE FOREIGN FIELD,
France, ... 335
Piedmont, ... 336
Ireland, ... 337
Sweden, ... 338
MISCELLANEOUS,
Haytien Politeness, ... 342
Movements of Rome, ... 344
View of Public Affairs, ... 347
Notices of Books, ... 348
Receipts, ... 350